वीरसेवामन्दिर, दरयागंज
को सविनय भेंट
J. P. Jain
President, Jain Mission

Svayambhu Stotra by Acharya Samantabhadra, a versatile genius of second century A.D., is a systematic exposition of *samyak-darshan* (right perception, vision or *bhakti yoga*), *samyak jnana* (right knowledge or *jnana yoga*) and *samyak charitra* (right conduct or *karma yoga*), which together constitute the path to enlightenment.

This work contains hymns to self-enlightened souls (*Svayambhus*), who are human beings like us and attain the fullest development of personality and realise the highest level of perfection and happiness by their own efforts.

This volume describes the fundamental principles of Jain religion and philosophy, including *ahimsa* (non-violence), *aparigraha* (voluntary limitation of wants), *anekant* (balance of various viewpoints or non-absolutism) and *syadvada* (doctrine of conditional predication or putting things in proper perspective and particular context). The book explains the rationale and purpose of devotion (*bhakti*) and highlights the virtues of compassion (*daya*), self-restraint (*dama* or *samyam*), renunciation (*tyaga*) of all attachment to worldly possessions and meditation (*dhyana* or *samadhi*).

The book should prove useful to all those seeking peace of mind and happiness and scholars and students of Indian philosophy, especially Jainism.

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THE PATH TO ENLIGHTENMENT

THE PATH TO ENLIGHTENMENT

Svayambhu Stora

by

Acharya Samantabhadra Svami

English translation with an introduction by

DEVENDRA KUMAR GOYAL

Foreword by

Jagdish Prasad Jain "Sadhak"

President, Jain Mission

under the auspices of

Jain Mission

RADIANT PUBLISHERS

The jacket cover shows the statutes of the first Tirthankara (Lord Rishabhadeva) and the last Tirthankara (Lord Mahavira)

"There is evidence to show that so far back as the first century B C , there were people who were worshipping Rishabhdeva, the first Tirthankara. There is no doubt that Jainism prevailed even before Vardhmana [Mahavira] or Parshvanath The *Yajurveda* mentions the names of three Tirthankaras — Rishabha, Ajitnath and Arishtanemi The *Bhagvata Puran* endorses the view that Rishabha was the founder of Jainism "

DR S RADHAKRISHNAN, *Indian Philosophy*, vol I, p 287

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To
the memory of my parents

Contents

Foreword

Acharya Samantabhadra, the author of *Svayambhu stotra*, was an outstanding personality and a versatile genius occupying a very prominent place among the galaxy of Jain Acharyas.[1] He flourished in the second century A.D.[2] In Jaina literature, he is considered the first Sanskrit poet, the first *stutikara* (writer of devotional eulogy or hymns), and the first Jain logician. He was a master of Sanskrit language which he handles quite effectively and according to the need of the subject matter. His mastery of Sanskrit poetry is evident from the use of thirteen types of *chandas* in this *stotra*. Śhankracharya's "*Bhaj Govindam*" and Jayadev's "*Geet Govindam*" are quite melodious and enchanting but they do not have that uninterrupted flow of thoughts and feelings as we witness in the *Svayambhu stotra*. Moreover, in the *Svayambhu stotra* we find a marvellous combination of *bhakti* (devotion), *jnana* (knowledge) and *karma* (action or conduct). Besides being an excellent poet, Samantabhadra was a dispassionate philosopher, an accomplished debator, an astute logician, an effective orator, a successful preacher, a great religious leader and thinker, and an erudite scholar of Prakrit, Sanskrit, Tamil, Kannada, and other languages. Many great Jain philosophers, poets and logicians like Siddhasen, Aklankadeva, Jinasen-

1 Samantabhadra is the foremost among the Sarasvatacharyas and can even be placed in the category of Shrutdharacharyas. Nemichandra Shastri, *Tirthankara Mahavir aur Unki Acharya Parampara, Part 2* (Sagar, 1974), p. 171. For the definition of Shrutadharacharyas and Sarasvatacharyas, see ibid., pp. 25-26.

2 Dr. Bhandarkar's Report on the Sanskrit Mss in 1883 and 1884, p. 320.

acharya, Shivakoti, Shubhachandra, Vidyanand, Vadirajsuri, Prabhachandra, etc. have spoken highly of Acharya Samantabhadra. A number of them have written commentaries on Samantabhadra's works. In fact, Samantabhadra was the first of a series of celebrated Digambara writers who acquired considerable prominence in the early Rashtrakuta period. From the Shravana Belgola Inscription No. 44, writes M.S. Ramaswami Ayyangar, "it is evident that he was a great Jain missionary who tried to spread far and wide Jain doctrines and morals and that he met with no opposition from other sects wherever he went. Samantabhadra's appearance in South India marks an epoch not only in the annals of Digambara tradition but also in the history of Sanskrit literature."[3]

Svayambhu stotra is an important work of Acharya Samantabhadra. The original name of this *stotra* is *Chaturvimshati Jina Stotra*. A handwritten manuscript of this *stotra* found in the Bhandarkar Research Institute, Pune, contains the following sentence: "*Iti shri Samantabhadracharya virchitam Chaturvimshati Jina Stotram samaptam.*" It means this eulogy (*stotra*) of twenty-four Jinas composed by Acharya Shri Samantabhadra is now completed. The actual rendering of *stutis* (eulogy) contained in this work also confirms that the real name of this *stotra* is "Eulogy or Hymns to the Twenty-four (*Chaturvimshati*) Jinas".

The word "Jina" has several connotations and meanings and there can be infinite number of Jinas. However, when we qualify the word "Jina" by twenty-four, then it refers to only the Tirthankaras — the path-finders, who have shown the path of enlightenment and liberation to living beings. According to Jainism the number of Tirthankaras is limited to twenty-four in a cycle of time. Thus, this *stotra* contains hymns to only these twenty-four Jinas. Accordingly, wherever the words "Jina", "*Svayambhu*" (shloka 1), "*Bhagawan*" (80), "*Prabhu*" (69),

3 *Bombay Gazetteer*, Vol. I, part 2, p. 406. See M.S. Ramaswami Ayyangar and B. Seshagiri Rao, *Studies in South Indian Jainism* (Madras, 1922), p. 30. Edward P. Ryce in his *History of Kannada Literature* observes: "He [Samantabhadra] was a brilliant disputant, and a great preacher of Jain religion throughout India." Jugal Kishore Mukhtar, *Jain Sahitya aur Itihas par Vishad Prakash*, Vol. I (Calcutta, 1956), p. 177 note.

"*Jinavrisha*" (75), "*Param Devata*" (75), etc. are used in this *stotra*, they generally refer to the twenty-four Tirthankaras.

Many *stotras* have come to be known after the first word used in them, e.g. *Adinath Stotra* is known as *Bhaktamar Stotra*, *Parshva Nath Stotra* as *Kalyan Mandir Stotra*, and *Apta-mimansa* as *Devagam-stotra*. Similarly, the *Svayambhu Stotra* is popularly known as such after the first word "*svayambhu*" used in the first *stavanam* of the first (Vrishabha Jina) of the twenty-four Tirthankaras. In order to distinguish the *Svayambhu Stotra* of Samantabhadra from another one written by Acharya Padmanandi, this work is also known as "*Brihat Svayambhu Stotra*".

The *Svayambhu stotra* is also known as "*Samantabhadra Stotra*". References to this effect are found in several manuscripts of this *stotra*. While Samantabhadra has written some other *stotras*, only *Svayambhu Stotra* is called "*Samantabhadra Stotra*". Many works of Samantabhadra have dual names. The first name is based on the word used in the first shloka and the second name based on the word used in the last shloka(s). *Devagam Stotra* is, thus, known as *Apta-mimansa* and *Samichin Dharmashastra* as *Ratnakaranda*. Similarly the *Svayambhu Stotra* is known as "*Samantabhadra Stotra*", because the word "samantabhadra" is used in the last shloka (143) as an adjective of Lord Mahavira's teachings. Apart from being a proper noun, *samantabhadra* is made up of two words — *samanta* and *bhadra*. It means good, beneficial, or auspicious (*bhadra*) to all in every way (*samanta*). In other words, the teachings of Mahavira are endowed with the qualities of being the most sublime and noble, based on reality or truth, without any contradiction or fault, not ignoring other's viewpoint or welfare and beneficial and well-meaning for all living beings.

The meaning and significance of the word *svayambhu* in Jainism needs clarification, as this word is also used in the Upanishads. Though many attributes are common between the Upanishadic *Brahman* and Jaina *Paramatman* and they are used as synonymous because they represent the concept of an ultimate reality, their implications often differ. Jain Acharyas also use the word "*Brahman*". Even, Samantabhadra, a staunch

advocate of Jainism, uses the word *Brahman* in its generalised sense, viz. the highest principle, when he says: "*ahimsa bhutanam jagati viditam brahma paramam*" (119).

In shloka 10 Shri Ajita Jina is described as "*Brahma-nishtha*" (engrossed in Self) and Lord Ajita is requested to bestow "*Jinashri*" on the devotee. Thus, "*Brahma*" and "Jina" are the same and therefore "*Jinashri*" is same as "*Brahmshri*" There is no fundamental or philosophical difference between the two. Had there been any difference, *Brahma-nishta* would have been asked to bestow *Brahma-shri*, not *Jinashri*. Elsewhere too, in Shri Vrishabha Jina *stavanam* where *Brahama-pada* (4) is mentioned, it should not be construed as entirely different from *Jina-pada* and in fact in the very next hymn (5), the Lord is specifically mentioned as "Jina". However, there is slight difference when looking at them from different points of view – *Jina-pada* has negative connotation of absence of *karmas*, while *Brahma-pada* is primarily used in positive sense of absorption in Self. The two are invariably and integrally linked to one another and one without the other has no existence. This point is clearly brought out in this *stotra*.

The identity of words in Indian philosophical texts does not necessarily imply the identity of sense-content [4] In the Upanishads the word "*Svayambhu*" signifies the self-created and self-existent *Brahman*.[5] However, Jaina *Paramatman* means self-become (*Svayambhu*), i.e. the individual self has become (*svayam bhuta*) the Universal one, or the *Atman* has become *Paramatman* by his own efforts. *Paramatman* is, thus, a super-spirit representing the ultimate point of spiritual evolution of *Atman* by gradual destruction of *karmas* through penances, etc.

The Upanishadic *Brahman* is conceived as the Absolute, one without a second, and as a cosmic principle. It is one and one only and has a monistic and pantheistic grandeur. This is lacking in the Jaina conception of *Paramatman*. Jains speak of many *Brahmans*, i.e *Paramatmans*. Each *Atman* is *Paramatman*. *Paramatman* was *Atman* only because of *karmic* limitations. It is

4 See Yogindudeva's *Paramatma Prakash*, edited with an Introduction by A N Upadhye (Agas, 1988), Introduction, p 40

5 Isa 8, *Katha* 4, 1, etc

by realizing the essential likeness of all the *Atmans* that Jainism has been steadfast champion of *Ahimsa*, Harmlessness, and universal compassion in thought, word and deed. The Upanishads consider *Brahman* to be the very source and support of everything else and view the world as a fundamental unity, one with the *Brahman* who is all-in-all. The *Paramatman* of Jains has nothing to do with the world beyond what he knows and sees it, because it is his nature to see and to know.

Paramatman, according to Jainism, is the unpolluted and the purest state of *Atman*. Each *Atman* should aspire to become a *Paramatman* and when it becomes a *Paramatman* it retains its individuality. A.N. Upadhye observes:

> The Jaina conception of divinity inclines towards realist pluralism. Every soul, when it is completely free from *karmas*, becomes itself (*Svayambhu*), and it is the divinity. Divinity as a type, a level of spiritual evolution and a culmination of spiritual attainments, is one; but every soul, even when it attains divinity, retains its individuality. It is the free soul, the higher self, as distinguished from souls in mundane existence. The Jaina God as a type is an ideal to all the aspirants on the religious path. The conception of God holds a great vista of optimistic vision before the religious devotee. It is often said that the aim of religion is the realisation of the potentially divine in man; this means that the self not only knows itself but becomes itself (*svayambhuta*), now immune from all matter; by becoming itself it becomes the God which nature was already inherent in the spirit but, upto this time, crippled by *karmas*; and this then is the state of perfection.[6]

Svami-Kumara has defined dharma[7] as *dhammo vatthu*

6 Sri Kundkundacharya's *Pravachansara*, Introduction by A.N. Upadhye (Agas, 1984), p. 88.

7 This definition is given in Svami-Kumar's *Karttikeyanupreksha*, ed. A.N. Upadhye (Agas, 1990), gatha 478, p. 364. There is no appropriate English equivalent of this word. It is often translated as religion and sometimes in the sense of piety or righteousness but they do not convey the sense in which this word is used here.

sahavo (svabhava). In other words, the intrinsic nature of an object or living being is known as its dharma. Every living and non-living substance possesses the diathetic triad of *sthiti-janana-nirodha* (114), i.e. existence or permanence, origination and destruction. In other words, the thing or the existing entity is always made up of substance, quality and modifications: with reference to substance and modification one without the other is not possible.[8] The intelligibility of a substance depends on its qualities and modifications, because they are its determinants. Substances comprise of *Jiva* (spirit) and *Ajiva* (non-living or matter). *Jiva* is essentially constituted of sentiency (*chetana*)[9] and manifestation of consciousness (*upayoga*)[10] is its quality; its modifications are hellish, sub-human, human and heavenly embodiments, which are caused by the influx of *Nama-Karma*[11] or even the state of *Siddha*; behind all these modifications the soul is essentially the same and permanent.[12]

8 *Pravachansara*, n. 6, p. 52; see also Ibid, Book I, gatha 10, p. 385.

9 Ibid., Book II, gatha 35, p. 395.

10 The term "*upayoga*" is very difficult to be rendered into English; the shade of its sense often depends on the context; similar is the case with dharma and other words.

11 Body-making or *Nama-Karma*, which determines the various physical characteristics of the embodied beings, is a type of *karma*. *Karma* is a subtle matter, which inflows into the soul when the soul has been a recepticle for it under the influence of delusion, attachment, aversion, and passions (anger, pride, deceit and greed). The passionate vibrations, etc. subject a soul to the influx of *karma*. According to its fruit the *karma* is divided into eight basic types. Four of these, conation and knowledge obscuring, deluding and obstructive are called *ghatia karmas* as they crush the natural attributes of the soul. The other four – feeling, age, body-making *(Nama-Karma)*, and family-determinimg are called *aghati karmas*.

12 *Siddha* is the pure natural state of soul; a soul absolutely free from any association with *karma*, thus a liberated soul; an embodiment of absolute happiness and also a divinity. *Pravachansara*, n. 6, Book I, gatha 68, p. 390. See also Book II, gathas 20-21, and 25-27, pp. 394-395.

The manifestations of consciousness (*upayoga*) is towards *jnan* (knowledge) and *darshan* (vision),[13] and flows in three channels; inauspicious (when the soul accumulates sin), auspicious (when it accumulates merit) and pure, which respectively indicate impiety, piety, and purity. In its pure or natural state, the soul is free from both inauspicous and auspicious manifestations of consciousness. In this state of pure consciousness, i.e. *Shuddhopayoga* (having only *svabhava-parinama* or natural state of soul), the happiness of the soul is transcendental, born from the self, supersensuous, incomparable, infinite and indestructible.[14]

With this *Shuddhopayoga*, the soul free from four *ghatia karmas* (knowledge and conation obscuring, obstructive and deluding ones, which are destructive of the nature of self) realizes the highest form of its purity, vigour and calmness or peace. The soul comes to possess absolute purity and full blossoming of its powers of knowledge and vision with the absence of knowledge and conation obscuring *karmas*, infinite vigour with the destruction of obstructive *karmas*, and supreme calmness, happiness, peace or bliss, with the disappearance of deluding *karmas*.[15] Infinite vision, infinite knowledge, infinite bliss, and infinite vigour (*ananta-chatushtaya*) are the natural and inherent properties of the soul, which are crippled and held in check by the influence of *karmic* matter and are brought into realisation the moment the *ghatia karmas* are destroyed.The soul achieves omniscience, remaining completely engrossed in Self, becomes fully self-sufficient, and therefore comes to be called *Svayambhu*.[16] The self is itself and nothing more; it does not need anything else.

In this stage the soul being free from *karmas*, infinitely potent and supersensuous, develops as a result of *Shuddhopayoga*, infinite knowledge (omniscience) and happiness.[17] *Sat* (existence) and *chit* (sentiency or consciousness) are the inherent characteristics of

13 Ibid., Book II, gatha 63, p. 399.
14 Ibid., Book I, gathas 9 and 11-15, p. 385.
15 *Jain Sahitya aur Itihas par Vishad Prakash*, n. 3, p. 7, note.
16 *Pravachansara*, n. 6, Book I, gathas 15-16, p. 385.
17 Ibid., gatha 19, p. 385.

every living being or soul. So also is *anand* (bliss). But so long as the *chit* and its manifestations of knowledge and vision remain defiled by the knowledge and conation obscuring *karmas*, the happiness or bliss of the Self, which is the function of *chit*, is distorted by the deluding *karmas* and the mundane soul remains submerged in the ocean of misery and hardships. With the destruction of *ghatia karmas*, the soul becomes *shuddha* (pure), free from *karmic* dust, and realizes its true nature of *sat, chit, anand* and enjoys supreme bliss for ever. Until one attains that state of supreme bliss, one remains sad, uneasy, miserable and unhappy. Samantabhadra has vividly described the pitiable condition of the ignorant mortal, lacking in discriminative insight by stating that he is never at peace and always miserable due to *bhyaya-kama-vashyo* (34). In other words, he is enmeshed in two contradictory thought processes, fear and desire or lust — fear of death and desire of seeking his welfare by sense gratification. He is unnecessarily afraid of death, when there is no escaping from it, while he endlessly and mistakenly strives to seek his welfare in enslaving desires, sensual pleasures and passions, etc.

Svayambhus are the self-enlightened souls, who by their own intuition or innate disposition, independently of the precept of others, know the path of liberation (*moksha marga*) and by their own efforts achieve *ananta chatushtaya*.[18] Such *Svayambhus* or self-enlightened souls understand their limitations and weaknesses on their own and by their own efforts get rid of delusion, attachment and passions, develop the full potentiality of their divine nature and thus become *Svayambhu* or Self-realized. One realizes or regains what are one's own inherent properties or powers and which are part of one's nature. He never leaves or gives up his *svabhava* (nature) and get changed into something else, i.e. never adopts the *bhava* (existence or nature) of another object or

18 Explaining the meaning of the word "*Svayambhu*", the Sanskrit commentator of this *stotra* Shri Prabhachandracharya writes: "*svayam paropadeshamantarena moksha margamavabudhya anushthaya va anantachatushtayataya bhavatiti svayambhu*". In other words, one who without the precept of others knows the path of liberation and by his own efforts attains infinite vision, infinite knowledge, infinite bliss and infinite vigour is called *Svayambhu*.

substance.[19] As Yogindudeva states, "*appa so paramappa*"[20] (*Atman is Paramatman*), which reminds us of "*So-ham*" (I am that Real Self, as Kundakunda says in *Niyamsara* (gathas 63-65), and I am *Brahman* as Upanishads say). *Atman* is the preliminary stage of *Paramatman*, while *Paramatman* is the last and the highest stage of development of *Atman*.

An important characteristic of the *Atman* or consciousness is its self-illuminating nature or the capacity not only to see and know other objects but also to see the Seer and to know the Knower, i.e. the conscious Self. *Darshan* (vision or conation) and *jnana* (knowledge) are the manifestations of sentiency (*chetana*) or consciousness and this consciousness is *svaparavabhaskam* (63) or *svaparaprakasham*, i.e. it illuminates itself as well as other objects. The soul is sentient, non-corporal and an embodiment of knowledge. Self is his own guide and its own preceptor.[21] It is often compared with lamp (*deepak* or *divo*). "*Appa divveva jaladi*," as Jains say or "*appa divo bhava*", as Buddhists say, i.e. be your own light or guide. Here lamp is used as an illustration or an example.

The similies, metaphors and illustrations (*drashtant*) play an important part in the discourses and are widely used by the theologians, moralists and logicians, particularly the mystics, who attempt to convey to their readers the glimpses of the incommunicable realization which he himself has experienced. The use of illustrations, similes, etc. in their discourses make the lessons very effective and if these are drawn from everyday life the readers and hearers feel all the more convinced.[22] But an example is an example; it is *ekadesh*, i.e. it conveys a specific meaning or one aspect or standpoint in a certain context. It does not fully convey the whole, true or real sense and does not provide complete, exact or all the meanings of a substance or thing which is being compared or illustrated upon. In the present case, *Atman*

19 *Paramatma Prakash*, n. 4, Book I, verse 18.

20 Ibid., Book II, verse 174.

21 Ibid., Book I, verse 31. See also Pujyapada's *Ishtopdesh* (Agas, 1986), verse 34.

22 *Paramatma Prakash*, n. 4, Introduction, p. 28.

or soul is compared with lamp (*deepak*), primarily in the sense of *prakash* (light), which illuminates itself and other objects. It does not highlight the following characteristics of *Atman* which are absent in the material object *deepak*:

1. The light of *deepak* (candle) is dependent on oil and someone has to strike a matchstick or bring the *deepak* in contact with another lighted *deepak* to light it. On the other hand, the soul or *Atman* is self-luminous, independent entity, not dependent on any object or person, including *Jinas* or Tirthankaras. It can enlighten itself without any outside help and can be the generator of its own enlightenment.
2. The light of *deepak* is temporary and lasts as long as the oil is not consumed but the light or the vision and knowledge of the soul is eternal, everlasting and infinite.
3. *Deepak* is a material object, devoid of consciousness, while soul is sentient entity, non-corporal being, the embodiment of knowledge (*svayam-buddha* or self-knowing).
4. Lacking *chetana* (sentiency), *deepak* cannot experience bliss or happiness while the soul can.

Paramatman, Jina or other preceptors, teachers, Tirthankaras, etc. can set the guidelines, rules and even living examples before us. However, the Self has to have interest, inclination and conviction in them and their teachings, has to understand and know their true meaning and significance, and exert himself and enlighten and purify his own Self by one's own strenuous efforts (including self-restraint, righteousness, right perception, knowledge, conduct and destruction of *karmas* by austerities, etc. Only then can the Self obtain one's own spiritual enlightenment, become enlightened (*Paramatman*), a fully developed self-realized soul, thereby being firmly established in his own pure *svabhava* (nature), i.e.become *Svayambhu*. While "*appa so paramappa*" [illegible]lares unmistakably the independence of soul, the self-[illegible]ting nature of soul or "*appo divo bhava*" is a sure [illegible] for self-reliance. Independence and self-reliance are [illegible]in features of Jainism, which distinguishes it from

other religions.

By being completely free of attachment (*vitaragi*), i.e. having no association or relationship with any other substance, thing or matter, the self is not only deeply absorbed in its own Self but is also fully independent (*svadhina* or *atma-tantra*) (78), not dependent on any other object, person or force. Self-absorption — union of Self with its own Supreme-self (*Paramatman*) is possible only when it is its own self, i.e. it is free from attachment towards all external objects and when it shakes off all *karmic* matter. At that stage, the individual spirit or soul is at his best, as he has developed his potentialities to the fullest extent. It is not the obliteration of the individual nor is it the submergence of the individuality into some universality.

On account of their qualities, the self-enlightened souls or *Svayambhus* are worth worshipping (*Arhat*). These *Svayambhus* are called *Arihantas* or *Arahantas* (those who have destroyed their enemies of delusion, attachment and passions, etc.) as also Jina (the conqueror of anger, pride, greed, etc. passions as well as senses and sensual pleasures by one's own strenuous efforts). The word "Jina" is defined as one who is engrossed in Self (*Brahma-nishtha*); who maintains equanimity between friends and foes, having neither love or attachment towards friends nor hatred or aversion towards foes; who has destroyed the passions by right vision and right knowledge; who has obtained the *lakshmi* of *ananta-chatushtaya*; and who has gained complete control over all his senses and self (10). At other place, Jina is said to be one who has conquered or destroyed the bondage of all his passions (36).

A Jina is neither a supernatural being nor an incarnation of an all-powerful God. Human beings are entitled to become Jinas and as such Jinas are persons of this world who have attained supreme knowledge (infinite knowledge or *kevala jnana*)[23], subjugated their passions and are free from any sort of attachment.

23 *Kevala jnana* is regarded as omniscience only from the *vyavahara naya* (conventional point of view). From the point of view of *nishchaya naya* (the real point of view) it means knowledge of the self alone. Acharya Kundakunda's *Niyamsara*, translated by Uggar Sain (Lucknow, 1931), gatha 158, p. 67.

It is clear from the above that the *Jiva* (living substance) is its own God, Saviour or Redeemer. He is certainly endowed with all those divine properties and attributes which people associate with their God or Gods, and dependent on his own exertions for the realisation of the highest ideal of Perfection and Happiness open to the imagination of man.[24] In this *stotra* Samantabhadra establishes the outstanding character of Jaina Divinity. According to Samantabhadra, Jainism is not only a metaphysically sound system but also a practical way of living as well, and his works fully testify to this.

All the qualities, characteristics, epithets or designations of *Svayambhu*, *Arihanta* or Jina, are possessed by all the infinite number of *Kevali* or omniscient beings (also called *Sarvajna*) and also by the Tirthankaras as a result of the destruction of four *ghatia karmas* (when they achieve *ananta chatushtaya*). All of them are pure and perfect beings, are bound to attain *nirvana* (moksha, liberation or salvation), and thus become *Siddha*. But every *Siddha* is not a Tirthankara. Like the Tirthankara, the other *Kevali*, Jina or *Arihanta*, etc. also give discourses for the benefit of mankind. However, the Tirthankaras specifically establish the *tirtha* or the order which continues to enlighten people for long and promote well being of the living beings. They are therefore called path-finders or ford-makers. After their own enlightenment, they show the path of ultimate peace and happiness (i.e. liberation or moksha) to all. They are the propounders of the rules, guidelines and teachings which help living beings in getting rid of their weaknesses and limitations, such as delusion, attachment and passions, that make their lives miserable and prevent them from developing the divine potentialities latent in the soul. However, it must be clearly understood that no Tirthankara can directly uplift any living being. What utmost they can do is to show the path and establish the *tirtha* or order. The living beings have to uplift themselves by their own efforts, though each *Atman* can rise to the same height of Godhood or *Paramatman*. Jainism boldly proclaims that everyone can be a Jina; that each individual soul is potentially divine. No other religion in the world gives

24 Champat Rai Jain in *The Paramatma Prakash* by Sri Yogindra Acharya, translated by Rikhab Dass Jain (Arrah, 1915), Introduction, pp. 5-6.

same rights of Godhood even to the lowest living creature.

The designation of *Svayambhu* is also used by various other Jaina authors, including Kundakunda in *Pravachansara* I. 16; Siddhasena, at the opening of his *stutis*; Pujyapada in *Siddhabhakti* 4; and others. For instance, Acharya Kundakunda states: "The omniscient, who has realised his nature and is worshipped by the lords of all worlds, becomes self-sufficient; and he is called *Svayambhu*."[25] In its etymological sense, *Svayambhu* is that self who on its own, without the help or assistance of any other object or substance, becomes itself (*svayambhu bhavati*), i.e. realizes its own true or real nature. The self becomes perfect, pure, non-corporal, without any form, unpolluted from any *karmic* dust, imperishable pure consciousness, i.e. *jnata* (knower) and *drashta* (disinterested or dispassionate observer, seer, or choiceless observation or awareness as J. Krishnamurti[26] calls it), without any liking or disliking, etc. Only a living being (*Jiva* or soul) has sentiency or consciousness and hence can be knower or seer and *Svayambhu*. A material object or non-living substance, such as body, can never attain the status of Jina or *Svayambhu*; only the soul can reach that highest state. Godhood resides in the Self.

Emancipation or liberation, according to Jainism, consists in the freedom from the *karmas* when the inherent powers of the spirit are fully blossomed. The self manifests pure consciousness and becomes self-sufficient; the pure self is realised, and all the developments of consciousness like agency, means, action and fruit are identical with the self. In this state of self-realisation are developed omniscience and eternal happiness; therein the soul is called *Svayambhu*.The spirit develops excellent infinite strength, excessive lustre and supersensuousness. There is no trace of misery and no place for any desires. The self is itself and nothing more, nor in need of anything else. The whole range of objectivity is immediately and simultaneously visualised and known by him with no temporal and spatial limitations.[27] He is himself all

25 *Pravachansara*, n. 6, Book I, gatha 16, p. 385.

26 J. Krishnamurti, *Commentaries on Living: First Series*, edited by D. Rajagopal (Madras, 1996), p. 101.

27 *Pravachansara*, n. 6, Introduction, pp. 88-89.

knowledge, having nothing to do with *karmas*; his function of a knower, being his essential nature[28] and spontaneous output, brings no *karmas* to him. The highest happiness has been realised.

In self-realization, the self or soul (*Atman*) is all by Himself, the Pure, and the Lone, emancipated from body and *Karmas*, and is realisable by oneself only. It does not need any help from any other factor. One can achieve the Vision of the Soul by oneself by one's own instrumentality. Soul itself is the subject, it is its own object and its own instrumentality or cause to realize the full potential of itself. (21) The *Atman* (Self) knows the Self through the Self and realises Self. When one realises (experiences) his Self and is immersed in his own Self through his Self, for his Self, all distinctions between attributes and substances and among the Knower, Knowledge and Knowable instantaneously disppear. The distinction between the achiever and the object of achievement, the worshipper and the worshipped also disappears. Thus, the soul (*Atman* or Self) is an aspirant (*sadhak*), a means (*sadhan*) and an end (*sadhya*), i.e. the highest Self (*Paramatman*).

Both the general *Kevali*, *Arihantas*, etc. and the Tirthankaras are called the Supreme Beings or *Paramatman*. All of them are sure to achieve moksha (liberation or salvation) and become *Siddhas* when they leave their bodies; they are not *Siddhas* (liberated souls) as yet. Thus, *Paramatman* are of two types: with body (*sakal Paramatman* — *Arihantas*, Tirthankaras) and without body (*nikal Paramatman* or *Siddhas*). As compared to *Siddhas*, however, the *Arihantas* including Tirthankaras, command greater reverence than *Siddhas* and the aspirants feel greater devotion to them. This is because the living beings are in a position to listen to the discourses of the living *Arihantas* and benefit from their teachings; the *Siddhas* cannot be our benefactors in that sense. That is the reason why *Arihantas* are placed before the *Siddhas* in the *Namokara Mantra*.

28 The soul (*Atman*), in reality, is the knower and essentially an embodiment of knowledge. Knowledge is the self, and knowledge cannot subsist anywhere else than in the self; self and knowledge are coextensive, neither less nor more. Ibid., p. 70.

While all the Tirthankaras are, at the same time, *Arihantas*, Jinas, *Svayambhus*, *Kevali* or omniscients, not all the *Arihantas*, Jinas, *Svayambhus*, *Kevali*, or omniscients are Tirthankaras. The Tirthankaras are special types of self-enlightened souls (*Svayambhus*), *Arihantas*, or Jinas. The Tirthankaras may be said to be *primus inter pares* (first among equals or seniors) or having a somewhat higher ranking than the other general, ordinary *kevali* or *arihantas*, thereby having precedence over them in the estimation of the living beings. The idols in the temples are, therefore, usually and almost invariably those of the Tirthankaras. They are endowed with or possess certain attributes or acquisitions[29] lacking in the other *Kevali*, *Arihantas*, Jinas, etc. But, according to Acharya Samantabhadra, these acquisitions or super-natural attributes are not the real reasons why Tirthankaras command greater reverence.[30]

The primary or real reason why Tirthankaras are placed above the other *Kevali*, *Arihantas*, Jinas, etc. is that they establish the *tirtha* (*dharma-tirtha)* (71) and lay down the rules and guidelines

29 These are: (1) five auspicious events or happenings called *panch kalyanak* in the life of every Tirthankara (viz. incarnation in the mother's womb; birth – first bath on Mount Meru performed by Indra, King of the gods; self-initiation into monkhood called *diksha*; enlightenment and first sermon; and attainment of *nirvana* or *moksha*; (2) they are endowed with *avadhi jnana* (clairvoyance) since birth; (3) they possess *samyak darshan* (right vision) since birth; (4) they are self-initiated into monkhood; (5) they maintain complete silence from their *diksha* to the attainment of *kevala jnana*; (6) they always give their sermons in a special assembly called *samavasharan*; (7) their sermons are rendered into intelligible languages of living beings by *Ganadharas*; and lastly (8) they have thirty-four *atishayas* or super-natural attributes, including eight *pratiharyas*.

30 In his work, *Devagam Stotra*, better known as *Apta-mimansa*, i.e. a treatise examining the diety, Acharya Samantabhadra observes: "*Devagam-nabhoyan-chanvaradi vibhutayah,mayavishvapi drashyante natastvamasi no mahan*". In other words, the presence of gods, travel in the air and *chanvar*, etc. adornments does not make you a great soul worth worshipping as such capabilities can be seen in *mantrik* or those having certain yogic powers. Acharya Samantabhadra's *Devagam aparnam Apta-mimansa*, translated by Jugal Kishore Mukhtar (Varanasi, 1967), shloka 1, p. 3.

and their teachings are considered most authentic. They are the source of *Jinvani* or *Agam* (scriptures or *shastras*) which serve as an anchor for the guidance, well-being and upliftment of living beings even when the *arihantas*, Jinas, etc. are not available and they are not able to listen directly to their discourses. *Jinvani* helps us in getting the insight regarding the reality or truth. The clarity of vision or perception (*samyak darshan*) first sets the right goals and then acts like a pilot guiding the consciousness towards the realization of those goals. With the attainment of *samyak darshan*, the right knowledge (*samyak jnana*) and right conduct (*samyak charitra*) follow naturally. The three together constitute the path to liberation.The Tirthankaras, in their lives, after obtaining *kevala jnana* but before liberation, when they become *Siddha*, do devote some of their time to teach the path of liberation, *moksha-marga mashishan* (73), to aspiring souls. It is for these reasons that the world of aspirants feel more devotion to Tirthankaras, who are considered special objects of worship or *stuti*.[31]

In this *Svayambhu stotra*, Acharya Samantabhadra expounds the rationale and purpose of worship. *Stuti* is undertaken for the purification of the soul. According to Acharya Samantabhadra, *stuti*, generally speaking, is "*guna-stokam sadullanghya tad-bahutva-kathastutih*" (86), i.e. exaggerating small virtues or qualities of a person and describing them in hyperbolic terms is called *stuti*, praise, or eulogy. But in the case of Lord Jina, he adds: "Thy virtues are infinite, beyond comprehension, they defy description, it is impossible to praise or eulogize Thee enough." Yet, the least description of Lord's virtues *punati* (87), i.e. purifies the soul and leads to cleansing of thoughts, feelings and results

31 It is probably for this reason that Dr. A.N. Upadhye makes no distinction between *Arhat* and Tirthankara. He states: "According to Jaina dogma the number of Arhats in each cycle of time is limited, i.e. twenty-four." Dr. Upadhye also seems to equate *Arahantas* with the Tirthankaras, when he says "Arahantas, the same as Tirthankaras." See *Paramatma Prakash*, n. 19, Introduction, pp. 42-43.

in the well-being of the devotee – *kushal-parinamaya* (116).[32]

Stuti also serves the purpose of emulating the quality of Jina with regard to (*sva-dosha-shantya*) (80), i.e. overcoming one's own faults and shortcomings (born out of attachment and passions, etc.) which leads to peace of Self (*atma-shantih*) (180).[33] Prayer, it is rightly stated by Soren Kierkegaard, "does not change God, but changes him who prays". Acharya Samantabhadra makes it quite clear that Lord *Jinendra* is *vitaragi* (non-attached), free from both love and hatred, and therefore he is not touched either by worship or praise or affected by ill-speaking or slander (57). The diety to whom a prayer is offered may or may not be present at the time and place of the prayer (116), but a devotional attitude and the knowledge of the real nature and qualities or virtues of the Lord (afforded by the example set or path shown by Him) enables the devotee to remember one's true nature and the forgotten potentialities of the soul, to get the inspiration and moral or psychological strength to emulate Him and to inculcate those virtues within oneself by his own efforts. For Jains, *Jina-darshan*, i.e. a look or peep at the idol of the diety in the performance of *stuti* or devotional prayer before the Lord, is really a first step toward "*Atma-darshan*" — a look or insight into the real or true nature of Self and its potentiality.

Bhakti or devotion is defined as "*pujyanam guneshva-anurago bhakti*", i.e. devotional attitude towards the qualities of those worshipped is called *bhakti*. The words used or uttered by the devotee to express the devotional attitude is called *stuti*, *stotra* or *stavanam*. Because *bhakti* leads to the subsidence of pride, it affords an opportunity to the devotee to be receptive, be aware of and to appreciate the qualities of the person who is worshipped, gives confidence and strengthens the devotee's resolve to pursue or follow

32 By describing *bhakti* as a means for *kushal-parinam*, observes Jugal Kishore Mukhtar, Acharya Samantabhadra has pointed out that the path of moral and spiritual upliftment is easy and dependent on one's own efforts. See Samantabhadracharya, *Svayambhu Stotra*, translated by Jugal Kishore Mukhtar (Saharanpur, 1951), Introduction, p. 27.

33 The peace of self or calmness of mind can be had only by subduing of passions, i.e. anger, pride, deceit and greed.

the path traversed by him, thereby to acquire those qualities or virtues. Devotion is only a means and *Jinendra* is merely an instrument, a secondary or external cause, prop, or help; the principal, main or internal cause is the soul of the devotee, who has to uplift or elevate himself on a higher plane by cleansing his soul of the impurities of attachment, passions, etc. by his own strenuous efforts. As Acharya Samantabhadra makes it amply clear that for the accomplishment of a task both external and internal causes are necessary. (59) Those who are desirous of uplifting themselves and wish to obtain lasting peace and happiness and attain the highest aspirations of their souls will find the medium of emancipation in the guidance of *arihantas* or Jinas. Although *Arihantas* or Jinas are formally believed to be the givers of moksha or emancipation, really speaking soul itself begets emancipation for itself. In reality, the Soul itself is the doer and Jinas are the instrumental cause (*nimitta*).

Jain worship is neither an empty ritual nor an emotional ceremony inspired by fear or wonder. The aspirants receive no boons, no favours and no cures from *arhat* or *Siddha* by way of divine gifts, blessings, or grace. Aspiring souls pray, worship, and meditate on Jinas because they regard them as an example, as a model, and an ideal that they too might elevate themselves to the same condition. The real justification of Jain worship, in fact, lies in "*vande-tad-guna labdhye*",[34] i.e. I worship to acquire the virtues of what I worship, i.e. the virtues the *arihantas*, Jinas or Tirthankaras have acquired.

Svayambhu stotra is not only a fine piece of elegant Sanskrit poetry, but also a philosophical treatise of high order, like his

34 Umaswami, *Tattvartha Sutra*, Translated by J.L. Jaini (Arrah, 1921), *Manglacharan*, p. 2. This idea is beautifully expressed in the tenth shloka of *Bhaktamara Stotra* in these words: "O glorious Lord of all living beings, it is no wonder that those who eulogise, adore or worship Thee and Thy virtues become equal to Thee. What is the use of that master who does not make his dependents equal to himself in wealth, power, dignity, knowledge, prosperity, etc." Mantungacharya, *Bhaktamara Stotra* in *Jina Stotra Nikunj*, translated by Devendra Kumar Goyal (Jabalpur, 1997), p. 20.

other works: *Apta-mimansa* (*Devagam Stotra*) and *Yuktyanushashana*. Since Samantabhadra is an ardent devotee and a learned logician, he composes beautiful hymns in the *Svayambhu stotra*, which are at once monuments of philosophical learning and thought. His *stutis* are obviously profound expositions of *Syadvada* and other principles of Jainism, such as Anekant, *Pramana*, *Naya*, *Ahimsa*, *Aparigraha*, etc. The logical *stutis* of Samantabhadra are so effective and pregnant with meaning that great authors like Akalanka, Vidyananda and Yashovijaya went on elaborating their expositions on them, meeting and refuting contemporary philosophical tenets with a view to substantiate the stand of Samantabhadra. Thus, the contribution of Acharya Samantabhadra in these fields is indeed unique.

According to *Tattvartha Sutra*,[35] *Pramana* (comprehensive view or valid knowledge) and *Naya* (partial view or a standpint which gives partial knowledge of a thing in some particular aspect of it) are the means of knowledge. Acharya Samantabhadra was the first to provide the definition of *Pramana* from the point of view of philosophy or system of thought when he described it as *svaparavabhaskam*, (63)[36] i.e. knowledge which illuminates both itself (i.e. soul) and other objects. This definition is generally accepted by subsequent logicians and scholars like Siddhasena

35 *Tattvartha Sutra*, n. 34, Sutra 6, pp. 13-14. Umasvami was perhaps the first Jain scholar who started the discussion over *Pramana* and separated *Naya* from its ambit. He divided *Pramana* into two types, *Pratyaksha* and *Paroksha*. This view proved a rudimentary step for further development in the field of *Pramana*.

36 Acharya Kundakunda, who preceded Samantabhadra, was not a logician. He does not speak of *Pramana* but describes knowledge as *saparpayasam* (*svaparaprakasham* in Sanskrit). In other words, knowledge illuminates or enlightens the self and other (objects), so does conation, he adds. Knowledge and conation cannot exist without soul, nor can a soul be without knowledge and conation. See *Niyamsara*, n. 23, chapter XII, gatha 170, pp. 71-72. A.N. Upadhye observes: "The *Nijjuttis* show the traces of the logical approach to the subject, but the definite period of polemic logic in Jain literature... begins with Samantabhadra." *Pravachansara*, n. 6, Introduction, p. 76.

and Akalanka.[37] Samantabhadra was also the first thinker who used the word *Nyaya* (logic) in the context of *Syadvada* (102) and Anekant (55) in this *stotra*. Moreover, the logical discussion about *Sarvajnata* really begins with Samantabhadra who tries to establish it in his *Apta-mimansa*.[38]

Anekant-vada, *Naya-vada* and *Syadvada* are no more weapons of disputants but are "really effective instruments of valid knowledge and its exposition within the abilities of man". Dr. Hira Lal Jain and A.N. Upadhye observe:

> Reality is a multifaceted complexity, viewed in itself and with reference to time and place.... Such a reality can be understood properly and thoroughly from different points of view (*Naya*).... Substance (*Dravya*) is endowed with quality (*Guna*) and modes (*Paryaya*), and is subjected to origination (*Utpada*), destruction (*Vyaya*) and permanence (*Dhrauvya*). Such a substance can be understood only by adopting various points of view and described in statements of relative validity.[39]

A thing, or the object of knowledge is *anekantatmaka*, i.e. of infinite characters that can be analysed and grasped individually; and this is the function of *Naya-vada*. *Nayas* thus reveal only a part of the totality, and should not be mistaken for the whole. True knowledge, which philosophy aims at, is the knowledge of the whole, a culminating synthesis after every avenue of analysis is exhausted. The function of *Naya-vada* in Jainism is almost the same, so far as the underlying idea is concerned, as that of various special sciences. Just as *Syadvada* harmonises various *Nayas*, modern philosophy too aims to harmonise the conclusions of different experimental sciences. *Nayas* simply analyse and take to bits only a particular aspect, so a process of synthetic expression

37 See Balchandra Siddhantashastri, ed., *Jaina Lakshanavali* (An authentic and descriptive dictionary of Jaina philosophical terms), Vol. I (Delhi, 1972), *Do Shabda*, pp. 11-12.

38 *Devagam aparnam Apta-mimansa*, n. 30, verses 5-6. See also *Pravachansara*, n. 6, Introduction, p. 76 note.

39 *Nayacakko* [*Nayachakra*] of Sri Mailla-Dhavala, ed. and translated by Kailash Chandra Shastri (New Delhi, 1999), General Editorial, p. 5.

is necessary to convey the nature of reality. A.N. Upadhye observes:

> *Syadvada* is a corollary of *Nayavada*: the latter is analytical and primarily conceptual and the former is synthetical and mainly verbal. *Syadvada* will certainly look lame in the absence of *Naya* doctrine. *Naya* doctrine without *Syadvada* has no practical value. *Syadvada*, in course of the process of assertion, curbs down and harmonises the absolute views of individual *Nayas.*[40]

Samantabhadra endeavoured to instal Anekant on the highest pedestal when he boldly proclaimed that *anekantic* (non-absolutist) view or synthetic insight is the only right way (98) to understand the various inherent properties of a substance correctly and in totality as it is based on sound logic and reasoning. It considers the reality in all its aspects with the help of the concept of relativity. The object of knowledge is immensely complex encompassing infinite modes and related to all the times, past, present and future. But the human mind is of limited understanding; and human speech has its imperfections in expressing the whole range of experience. Under these circumstances, all our statements are conditionally or relatively true. So Jaina logic insists on qualifying every statement with the term *syat*. *Syadvada* consists of two words: *syat* means "in a way" or "in a certain conext" and *vada* means statement. The word *syat* does not mean probability or doubt, as many people mistakenly believe. The word *syat* signifies a particular context, a definite assertion, and emphasizes conditional or relative character of a statement.

Syadvada or the doctrine of conditional predication is a direct result of the strong awareness of the complexity of the object of knowledge and of the limitations of human apprehension and expression. A substance is constantly subject to change. We always tend to look at it through one or the other modification, present or absent. When we are looking at its present modification, we should not absolutely deny the past or future ones. This peculiar

40 See A.N. Upadhye's article in *Jaina Gazette*, vol. 26, pp. 191-192. See also A.N. Upadhye's introduction in *Pravachansara*, n. 6, pp. 81 and 86.

position leads us to conditional affirmation, conditional negation and conditional indescribability. Thus, *Syadvada* is postulated because of this eternal flux of modifications.[41]

The use of the word "*syat*" introduces relativity in a mode of expression (*naya*) and makes the intended attribute accepted (64 and 65). Its use before statement indicates that the truth perceived by us is not the whole, that there are some other aspects which remained unperceived or unknown which cannot be neglected. Thus, *Anekantvada* and *Syadvada* help us to remove the contradictions and other faults in thinking and speaking. A statement with the use of the word *syat* is faultless and without any contradiction because it takes into account both *drasht* (*pratyaksha*, self-evident, direct knowledge, obvious or perceived) as well as *ishta* (*paroksha*, inferred, indirect knowledge, one based on *Agam*, i.e. scriptures) viewpoints or meanings (138).

The reasoning or methodology of treating each aspect or standpoint (point of view or *naya*) as independent of the other is faulty as it leads to contradictions. However, when one depicts the nature of a substance, taking into account all the different aspects and treating them as mutually supportive of and complementary to one another, as comprehended in the *anekantic* view, it portrays the true nature of the substance and hence it is the most judicious and satisfying to all in every way. (61) In shloka 61, Acharya Samantabhadra points out that when various standpoints (*nayas*) are seen in terms of relativity and considered complementary to one another (*paraspareksha*) they are *sva-paropakarinih* (mutually supportive). But when they are considered from an absolutist or one-sided point of view, unrelated to or independent of one another, they become *sva-para-pranashinah* (mutually destructive). In his later work, *Apta-mimansa*, Samantabhadra categorically states "*nirpeksha-naya-mithya*", i.e. standpoints (*nayas*) which are one-sided and unrelated to one another are false and faulty.[42]

41 See *Pravachansara*, n. 6, Introduction, p. 80.

42 *Devagam aparnam Apta-mimansa*, n. 30, shloka, 108, p. 100.

A.N. Upadhye observes:

Because of this infinite-fold constitution of a thing, there can be infinite points of view....The Jaina philosopher has taken the fullest advantage of it not only in building his system by a judicious search and balance of various viewpoints, but also in understanding sympathetically the views of others from whom he differs and in appreciating why there is a difference between the two. This analytical approach to reality has saved him from extremism, dogmatism and fanaticism, and has further bred in him remark able intellectual toleration, a rare virtue indeed.[43]

Anekant synthesizes or solves all the seeming contradictions between different properties of a substance, e.g. affirmative and negative nature of a substance (41); the basic, real nature or true form when viewed in the context of its substantive aspect and untrue form with reference to a different standpoint (42); permanence and non-permanence in a substance (43); singular and the multiple nature of an object (44); and the primary and the secondary aspect of the nature of the substance (45). The use of the word "*syat*" is the most effective and unfailing instrument in resolving apparent differences and contradictions between various viewpoints in regard to a substance or object. Samantabhadra even goes to the extent of declaring "*anekanto-api-anekantah*" (103), i.e. the *anekantic* concept is multi-faceted when it takes a comprehensive and overall view of an object and used as valid knowledge (*Pramana*), but it becomes single-faceted or *ekantic* when it is used as a principle or as a means to describe various standpoints (*nayas*). In short, Anekant is Truth and the Truth is one, although we may look at it in different ways.

Samantabhadra discusses Anekant in this *stotra* because by having synthetic insight or enlightened view and proper understanding of the inherent properties of the substances in

43 Quoted by Colette Caillat, "What India can Teach Us," in K. Satchidananda Murty and Amit Dasgupta, eds., *The Perennial Tree: Select Papers of the International Symposium on India Studies* (New Delhi, 1996), p. 16.

totality one gets the knowledge of the real nature of *Atman*, which is one of infinite vision, infinite knowledge, infinite happiness, free from passions and desires. When one has true vision of Self, knows the real nature of *Atman* and lives in and for his true Self, he becomes *Svayambhu* or *Paramatman*. Thus, Anekant has intimate relationship with the path of enlightenment. By annihilating the one-sided views one gets to know in totality the true nature of reality, which is subject to change and modification; one is able to overcome the enemies of delusion, attachment, and passions, etc.; and destroy the four *ghatia karmas*, thereby attaining the majesty of *kevala jnana* (omniscience) (55). It is because of the infatuation and ignorance, born out of having partial or defective vision of reality, that one remains enmeshed in fear and lust, thereby feeling miserable (34) or subject to anger, etc. passions, which disturb the peace of mind and soul (80).

Acharya Samantabhadra was not only well versed in *bhakti* and *jnana yoga*, he was also a great *karma yogi*. He was, therefore, quite conscious of the fact that mere awareness and perception of the qualities of the self-enlightened, the keen desire to emulate those qualities and *bhakti* (devotion) towards the diety as well as the knowledge of the true nature of the reality, that delusion and attachment, etc. lead to misery and unhappiness is not enough. One has to make strenuous efforts to inculcate certain moral principles and virtues so as to realise the true or real nature of Self and be *Svayambhu*. Merely wishing, believing and knowing will not accomplish the purpose. Action is the proper fruit of knowledge. One has to make efforts and put the awareness, energy, motivation, will power (i.e. *darshan*) and knowledge (*jnana*) into action in order to achieve the objective.

Samantabhadra, therefore, emphasizes that the practice of compassion (*daya*), *ahimsa* (non-injury or non-violence), self-restraint (*dama*) *aparigraha* (voluntary limitation of wants and possessions) and meditation (*dhyana*) are essential to conquer the baser instincts and passions, the internal enemies of Self, which inhibit the fullest development of the potentialities of the soul. He emphatically described *ahimsa* as *param Brahma* (119), the supreme divine quality in the world for the living beings, which is possible only by getting rid of the weaknesses and shortcomings

of attachment, aversion, and anger, pride, greed, etc. passions. He also made it quite clear that for attaining this supreme divine quality of *ahimsa*, it is essential to renounce all attachment to worldly objects and possessions (*aparigraha*). In other words, not only does one have to limit or give up worldly possessions (external *parigraha*) but also to renounce the very sense of attachment or feeling towards them (*internal parigraha*).[44] It means voluntary renunciation or giving up (*tyaga*) of the worldly objects and possessions in charity (*dana*) to the needy and poor people.

While *ahimsa* is the negative side or *nivratti*, i.e. desisting from any injury, harm or violence to any living being, compassion (*daya*) is its positive (*pravratti*) aspect, i.e. indulging in kindness and service of others. In many religious works, compassion is said to be the foundation or the basis of righteousness, piety or religion (*dharmasya moolam daya* or *daya dharma ka mool hai*). In this *stotra*, Shri Shanti Jina is described as embodiment of compassion and kindness — *dayamurti* (76). The non-attached (*vitaragi*) form (*mudra*) of Shri Ara Jina is said to be indicative of *vidya-dama-daya-param* (94), i.e. being totally engrossed in the pursuit of knowledge, controlling all senses, and being full of compassion and kindness reflecting *dosha-vinigraham* (94), absence of all evils of attachment, lust, etc.

Acharya Samantabhadra also lays great emphasis on self-restraint (*dama* or *samyam*), which means desisting from both attachment to pleasing sensual objects and aversion to displeasing or detestable sensual objects. It is only through control of senses that it is possible to subdue or conquer the baser instincts and

44 *Parigraha* really means attachment for worldly objects or *para-padartha* (non-self) but as the possession of these objects is a secondary cause of that attachment, these objects are also called *Parigraha* External *Parigraha* consists of money, houses, ornaments, clothings, and the like. The internal *Parigraha* includes attachment, desires, and passions of the soul An aspirant or *Sadhak* endeavours to abandon both of them and thereby maintain calm and *samabhava*, i.e. equanimity or tranquility of mind, which enables him to destroy the past *karmas* (*nirjara*) and to prevent the influx of fresh ones (*samvara*). In this way, the soul becomes free from the bondage of *karmas* and attains moksha, emancipation or liberation, i.e. realises his pure self (the real or true nature of Self – *Shuddha Atma*) and becomes *Svayambhu*.

passions. Thus, he exhorts us to emulate the quality of self-restraint when he praises Shri Ara Jina as *dama-tirtha-nayakah* (104) and Shri Aristha Nemi Jina for being *vinaya-dama-tirtha-nayakah* (122), i.e. being leaders in showing the path of humility and controlling the senses. He eulogizes Shri Munisuvrata Jina as *anaghah* for destroying the four *ghatia karmas*, and for fully practicing *vratas* (111), the great vows (*mahavratas*) of non-violence, truth, non-stealing, sex-fidelity, and limitation of wants and worldly possessions. These five vows are also called *yama*. Shri Vira Jinendra is praised for preaching *prayamadamayah* (141), i.e. non-violence, etc. *yama* and self-restraint, control of senses and subsidence of passions, which lead to enlightenment and are *samantabhadram* (143), beneficial and well-meaning for all in every way.

To enhance inner control, self-restaint and discipline of the self, one has to follow the onerous path of external asceticism like fasting, austerities, etc. and adopt rewarding and sublime forms of righteous (dharma *dhyana*) and pure intense meditation (*shukla dhyana*) (83), thereby destroying *karmic* bondage and becoming *Svayambhu*. Thus, the *stotra* contains all the four important components of *karma-yoga*, viz. compassion, self-restraint, renunciation and meditation (*daya-dama-tyaga-samadhi*) mentioned by Samantabhadra in his other important work — *Yuktyanushashana*.[45] In this context, the Sanskrit commentator Vidyanandacharya points out that compassion or non-violence is the instrumental cause of self-restraint, self-restraint of renunciation (limitation or giving up of attachment to worldly possessions), and renunciation leads to meditation (*dhyana* or *samadhi*).[46] It is for this reason that compassion (*daya*) is said to be the basis of *dharma* (piety or righteousness) and *ahimsa* is described not only as *param dharma* (supreme piety) but also *param Brahma* (119), the supreme divine quality for living beings.

It is quite evident from the above, that this *stotra* contains a

45 Samantabhadracharya, *Yuktyanushasana*, translated in Hindi by Jugal Kishore Mukhtar, Bharatvarshiya Anekant Parishad, n. p., 1989-90, shloka 6, pp. 5-6.

46 See *Svayambhu Stotra*, n. 32, p. 81, footnote.

splendid mix of *bhakti* (devotion), *jnana* (knowledge) and *karma* (action or conduct). These can be compared to *samyak-darshan* (right perception or vision), *samyak-jnana* (right knowledge) and *samyak-charitra* (right conduct) — the three gems (*tri-ratna*), recognized in Jainism. The four destructive (*ghatia*) *karmas* can be destroyed or burnt in the sacred fire of these three jewels (84). They are powerful enough to defeat the formidable array of delusion, attachment, sin, vice or evil, and the passions (90). They are the sure means to attain *ananta-chatushtaya* (infinite vision, infinite knowledge, infinite bliss and infinite vigour), complete self-control or the Self being in full control of its own Self (*atma-tantrah*) (78), i.e. fully independent, not subject to any outside or external bondage or subordination to any object,[47] and become *Svayambhu*, *Arihanta*, Jina, etc.

It must, however, be clearly understood that a combination of all three — *bhakti*, *jnana*, and *karma* or *samyak-darshan-jnana-charitra* — constitute the path to liberation. In other words, they are all necessary to achieve the objective of the fullest development of the personality or soul and attain moksha or self-realization. All the three must be combined in one who wishes to attain unification of the self with the supreme self (*Paramatman*). Samantabhadra was never a votary of any one-sided standpoint or *ekantic yoga*, be it *bhakti*, *jnana* or *karma yoga*.

There are two chief modes of discourses. viz. the *Nishchaya* and *Vyavahara*. The *Nishchaya* point of view describes things with reference to their *svabhava* (nature) or attributes. The *Vyavahara* point of view describes them with reference to their connection with the qualities produced by the association of other things. Thus, *samyak darshan*, *samyak jnana* and *samyak charitra* — the three jewels — are described as the path to liberation from the *Vyavahara* (practical, secondary or ordinary) point of view.

47 An aspirant (*Sadhak*), who will not be swayed by good or bad things, pleasures and pains, desires and passions and makes strenuous efforts to withdraw himself from *para-padartha* (non-self or worldly objects), will necessarily be aware of and be convinced of, understand and have knowledge of and become immersed or absorbed in the pure nature of *Atman*, thereby possessing the three jewels.

From the *Nishchaya* (real or primary) point of view, however, the soul or *Atman* sees, knows and realizes the Self through the Self; consisting in the unity of the three jewels; the soul itself is verily the cause or instrument of moksha or liberation. It is with reference to the *Vyavahara* point of view that *darshan* (vision, perception or *bhakti*), *jnana* (knowledge) and *charitra* (*karma* or conduct) are described as three. In reality *Atman* is one *dravya* (substance or entity) without any differentiation. To see, to know and to realize are the attributes of *Atman* or soul, which subsist in *Atman* alone; they have no existence apart from it. *Atman* is one entity without any differentiation. To make distinction between a substance and its attribute is pure *Vyavahara*.

By devotion one gets to appreciate the qualities of the diety, by *jnana* one gains knowledge of those qualities and gets convinced of the possibility of realising those qualities and by one's endeavours one is able to develop the potentialities of the self to the fullest extent and be *Svayambhu*. The three are interactive and help to strengthen each other. When the force of all the three jewels is directed towards the Self or Soul Divinity (the vision of self, the knowledge of self and absorption in self are combined), it makes possible pure intense meditation (*shukla dhyana* or *samadhi*). This, in turn, is bound to result in one becoming *Svayambhu*. *Samadhi*, in reality, means unification of the organic self with infinite Divine powers of seeing, of consciousness, and the attainment of oneness with the Divine, Pure, Perfect and Supreme Being (*Paramatman*). Soul, which is an indivisible, non-corporal substance, without any form, can only be realised through intense concentration on the nature of Soul, i.e. Self-absorption (*samadhi*).

Through the appreciation or devotion of the self-enlightened (*Svayambhu*) and by providing the knowledge of self-enlightenment, this *stotra* shows us and describes the path to self-enlightenment or liberation, so as to enable us to become self-enlightened ourselves by our own efforts.

The title of *Svayambhu Stotra* is significant as the work is a systematic exposition of he three gems or three *yogas*, namely *samyak-darshan* (right perception, vision or *bhakti yoga*), *samyak-jnana* (right knowledge or *jnana yoga*) and *samyak-charitra* (right

conduct or *karma yoga*), which together constitute the path to liberation. It contains sure prescription for becoming *Svayambhu*. Its contents are clearcut.The style of presentation is lucid. The Sanskrit language is handled most precisely and effectively. Above all, the aim of the author is to guide earnestly the suffering humanity on the path of enlightenment and liberation.

The reason why this *stotra* is not as popular as Samantabhadra's other work *Ratnakaranda-Shravakachara* is that besides being a fine piece of elegant Sanskrit poetry it also deals with philosophical and logical tenets, which common people generally find difficult to understand. However, Shri Devendra Kumar Goyal has not only given Sanskrit text, Hindi *anvyartha* of Sanskrit words, romanization of Sanskrit shlokas, English translation of Sanskrit words, and a precise and literal English rendering of the text but has also presented critical and useful explanations and elucidations wherever necessary, thereby making the task of readers easy. He has done a great service to the English speaking people by providing for the first time an authentic translation of this important and unique work of Acharya Samantabhadra. It deserves to be carefully studied both by critical scholars and pious devotees.

Though a civil engineer by profession, Shri Goyal has for several years been engaged in the study of Jain literature, especially in translating important works of Jain Acharyas into English, thereby serving the cause of *Jinvani*, the Jain community and the society at large. He is following the footsteps of his illustrious father, Shri Sumer Chand Jain, who had made a significant contribution towards keeping Shri Akhil Bharatvarshiya Digambar Jain Parishad alive and united in the 1930s and had been its President in Delhi (1935) and Khandva (1938) sessions. As a faithful, devoted and true Jain, Shri Goyal is devoting his time and energy in practicing the basic duties of a *shravak*(householder), such as *svadhyaya* (deep study of scriptures or sacred books), *aparigraha* (limitation of wants and worldly possessions) and charity (*dana*). *Svadhyaya* is the best way of *Atma-kalyana* (real well-being of the self) and serving the cause of *Jinvani* is the ideal way to propagate the principles of Jainism.

I am not at all competent to write the Foreword of such a significant work as *Svayambhu Stotra* written by such an eminent

scholar saint as Acharya Samantabhadra Svami, who is destined to be one of the future Tirthankaras. But since Shri Goyal asked me to undertake this onerous task, I have endeavoured to perform my duty to the best of my capabilities. How far I have been successful in this task is for the readers and learned scholars to judge.

It is natural for an aspirtant (*sadhak*) in any walk of life particularly one who follows the righteous or spiritual path, to be confronted with doubts because his knowledge is imperfect. *Svadhyaya* or self-study helps in dispelling doubts and overcome the lack of discriminative insight, born of either delusion or one-sided (*ekantic*) thinking. It provides true insight or vision (*samyak darshan*) into the Reality or Truth, which makes it possible to have proper direction, right perspective and balance in life. *Svadhyaya* also facilitates concentration of mind on the nature of Reality and leads to equanimity. It fosters subsidence of passions, resulting in both peace of mind or calmness (*prasham*) and self-restraint (*samyam*). Moreover, *svadhyaya*, including reading, curiosity, questioning, thinking and reflecting, on sacred or good literature is rightly considered supreme austerity (*paramam tapah*).

I am also grateful to my sons, Rajendra Kumar Jain and Pradeep Kumar Jain, for their encouragement, support and useful suggestions.

May this *stotra* provide inspiration and direction to human beings to carry out all-round development of their personality, cleanse their soul of the weaknesses and inpurities by their own efforts, get enlightened and become *Svayambhu*. May it, thus, prove beneficial to all and promote the well-being (*bhadra*) of all living beings in every way (*samanta*). With this pious hope and feeling (*bhavana*):

Karmanyevadhikaras te!

Jain Mission, New Delhi
Rishabha *Nirvana Divas*
4 February 2000

JAGDISH PRASAD JAIN "SADHAK"

Preface

Encouraged by my earlier attempt at translating the nine Jain devotional Sanskrit *Stotras* into English (compiled and edited by Bal Brahmachari Shri Pradeep Shastri "Piyusha", (a disciple of Acharya Shri Vidya Sagar Ji Maharaj) under the title of Jina Stotra Nikunja. Bhaiyaji, as (Shri Pradeep Shastri) "Piyushaji" is lovingly called, gave me a copy of the Hindi translation of *Svayambhu Stotra* by Dr. Panna Lal Sahityacharya and suggested I try translating the same into English. He was extremely kind and helpful in explaining the Sanskrit text and intricacies of the Jain *Darshan* (philosophy) contained therein, for which I am greatly indebted to him. Under his able guidance and encouragement, I have endeavoured to translate this *stotra* into English and the result is the present volume.

As this is my first attempt of this kind, it is quite possible that I may not have been able to express the true sense of the text, and I may be found lacking in many other ways.

This English translation is based on the Hindi *anvayartha* and *bhavartha* as given in the book *Svayambhu Stotra*, translated into Hindi by Dr. Panna Lal Sahityacharya.

I have greatly benefitted by the Hindi translation of the grantha by the late Shri Jugal Kishore Ji Mukhtar and *Svayambhu Stotra-Tattvapradipika* by Prof. Udai Chandra Jain, and have adopted their thoughts as and when the need arose. The present introduction in English is also based on the thinking and research done by late Shri Jugal Kishore Ji Mukhtar.

I am greatly indebted to Shrimati Kaushal Mittal, Reader in Sanskrit, Shri Ram College for Women, New Delhi, for helping me arrive at the right meaning in English of Sanskrit words and phrases in the *Stotra*.

I am also highly indebted to Dr. S.K.. Vohra, former Reader in English, Meerut University, Meerut, for his suggestions and help in bringing the English text in its present form.

New Delhi
February 2000

DEVENDRA KUMAR GOYAL

English Transliteration of Hindi Alphabets Used in Sanskrit Text

Vowels

अ	आ	a
इ	ई	i
उ	ऊ	u
ऋ		ri
ॠ		rri
ए		e
ऐ		ai
ओ		o
औ		au
अनुस्वार		n
ं		
विसर्ग (:)		h

Consonants

क	k	प	p
ख	kh	फ	ph
ग	g	ब	b
घ	gh	भ	bh
च	c	म	m
छ	ch	य	y
ज	j	र	r
झ	jh	ल	l
ट	t	व	v
ठ	th	श ष	sh
ड	d	स	s
ढ	dh	ह	h
त	t	ङ. ञ ण न	n
थ	th	क्ष	ksh
द	d	त्र	tra
ध	dh	ज्ञ	jna

Introduction

This work is mainly known by the name of *Svayambhu Stotra*. It begins with the word "*svayambhu*" whose third form "*svayambhuva*" is the first word, of the first shloka, of the first *stavanam* pertaining to Shri Vrishabha Jina in the *stotra*. In olden days, traditionally, the practice was to name the *grantha* or *stotra* by its opening word. *Devagama*, *Bhaktambara*, *Kalyanamandir* and *Ekibhava Stotras* are some of the examples of the same. As such, based on its first word "*svayambhuva*", with which the first *stavanam* in the *stotra* begins, the name *Svayambhu Stotra*, seems justified. Moreover, it is equally justified on the basis of its contents — eulogies or *stavanas* of all the twenty-four Tirthankaras — *svambhuvas*, who attained the stage of *svayambhu*. *Svayambhu* is one, who without being inducted from outside, or any external help or guidance, all by himself, finds the way to moksha or salvation, and pursuing that achieves the infinite quarternary (*ananta catushtaya*) of *ananta darshana*: infinite perception; *ananta jnana*: infinite knowledge, *ananta sukha*: infinite bliss and *ananta virya*: infinite vigour. Right from Vrishabha to Mahavira, all the twenty-four Tirthankaras were upholders of such *ananta catushtayadic* upliftment. And so the *stotra*, eulogizing each of them by individual *stavanas*, bears the right name of *Svayambhu Stotra*.

In some editions, this *stotra* is also mentioned as *Samantabhadra Stotra*. Most of the *granthas* composed by Acharya Samantabhadhra Svami generally bear two names. For example, *Devagama* is also known as *Aptamimansa*, *Stuti Vidya* as *Jina Shataka* and *Samichina Dharma* as *Ratnakaranda Shravakachara*.

In these the first name is based on the first word with which the *grantha* begins, and the second one is indicated in the end. *Yuktyanushasana grantha* has also two names. Its second name is *Vira Jina Stotra*, which finds mention in the first and the last *padyas*. Based on this, it is possible that, the word "*samantabhadra*" which appears in the last shloka, might have been used to specify the second name of this *stotra*. The word "*samantabhadra*", meaning: "beneficial to all and in every way," also qualifies the precepts of Shri Vira Jinendra, which are most sublime and noble in every way, full of truth and reality, faultless and illustrative of all virtues meant for wellbeing of all the people and the world. This *stotra* is also illustrative of the period of Shri Vira Jinendra, and describes the state prevailing then, which was gloriously peaceful in every way. Based on this the name *Samantabhadra Stotra* also seems justified and brings out, very clearly, the name of the composer, Acharya Samantabhadra Svami.

The Stotra and its Significance

This *Svayambhu Stotra* of Shri Samantabhadra Svami, is one of his most important, lucid and unique compositions. Evidenly, it is a *stuti* based *stotra* and carries all the traditions of that. It contains individual *stavanas* for each one of all the twenty-four Tirthankaras. It is not merely a devotional *stotra*, in garb of *stuti*, it is full of essence of the Jaina *Darshana* (philosophy), and knowledge of the *tattvas* (reals). In fact, every *padya* in this stotra, illustrates the basics of the Jaina thought. In this *Svayambhu Stotra*, whatever methodology or arguments are used and the inferences derived therefrom, they are all in accordance with the Jaina *Agama* (scriptures).

All the three yogas — *bhakti yoga*, *jnana yoga* and *karma yoga* are dealt in this *grantha*.

1 As per Jaina *Darshana kal*, is divisible into two periods - *avasarpini* (regressive) and *utsarpini* (progressive). In *avarsarpini* period there is a fall in physical and moral standards, while in *utsarpini* period there is a rise in both the physical and moral standards.

The *stotra* contains twenty-four *stavanas*, one for each of the twenty-four Tirthankaras, who incarnated in the present *avasarpini*[1] *kal* (period) in *Bharat Kshetra*. The number of shlokas in each *stavanam* is not the same. In the eighteenth *stavanam* of Shri Ara Jina, the number is twenty, ten in the twenty-second of Shri Arishta Nemi, and eight in the twenty-fourth of Shri Vira Jina. In the remaining twenty-one, each has five shlokas, thereby making a total of one hundred and forty-three shlokas in the *stotra*.

All the *stavanas* have been composed in different *chandas*. Principal *chandas* used are eleven, namely

> *Vanshastha, indra-vajra, upajati, rathoddhata, vasanta-tilaka, pathya-vaktra, shri-chanda (sandrapada), vaitaliya, shikharani, vishamjatavudgata and arya-giti (skandhaka).*

In the *stavanas* following names have been given to the twenty-four Tirthankaras:

> 1. Vrishabha, 2. Ajita, 3. Shambhava, 4. Abhinandana, 5. Sumati, 6. Padmaprabha, 7. Suparshva, 8. Chandraprabha, 9. Suvidhi, 10. Shitala, 11. Shriyansa, 12. Vasupujya, 13. Vimala, 14. Ananta, 15. Dharma, 16. Shanti, 17. Kuntha, 18. Ara, 19. Malli, 20. Munisuvrata, 21. Nami, 22. Arishta Nemi, 23. Parshva, 24. Vira.

All the above names are indicative of special virtues of the holders.

Out of the above, Vrishabha has been stated as the first of *Ishkavaku kula*, Arishta Nemi as *Harivansha-ketu*, and Parshva as *Ugra-kulambu-candra*. No mention has been made of the dynasties of any other Tirthankara.

In the *stavanas*, while eulogizing various virtues and qualities of each *Tirthankara*, mention has been made of certain incidents, which are connected with history or mythology, but have special significance on account of being penned by Svami Samantabhadracharya. All the Tirthankaras were self-reliant and they themselves apprehended their shortcomings and reasons for

the same, and by their own efforts, yogic power and knowledge rectified them. By doing so they developed their souls and freeing themselves of all delusion, attachment, lust, and wants, became *svayambhus* and acquiring *ananta catushtaya – ananta-darshana, ananta-jnana, ananta-sukha*, and *ananta-virya* – achieved the stage of *arahantas.*[1] It was only after that, that they started preaching to the masses. Their precepts and preachings were based on anekanta and *ahimsa* and so were full of reality and truth and were beneficial to all. They portrayed the true and real nature of the *tattvas* and helped the people coming into their contact; in the process destroying their ignorance, vices and misbeliefs, setting them on the path of real bliss and peace. Those preachings became *darma-tirtha*, sources of righteousness, to help people get across this miserable worldly ocean. This is the reason why they are called Tirthankaras, and are highly venerated and worshipped by all. All the Jaina Tirthankaras being *arahantas*, except for their personal special qualities, are generally endowed with similar virtues.

Mode and Purpose of *Stuti*

Present prevailing mode of *stuti* has been aptly described by Acharya Samantabhadra in the first shloka (shloka # 86) of the eighteenth Tirthankar Shri Ara Jina *stavanam* –

गुण-स्तोकं सदुल्लङ्घ्य, तद्-बहुत्व-कथास्तुतिः ।
guna-stokam sadullanghya, tad bahutva-katha stutih.

Exaggerating or overstating beyond limits, the few little virtues present in someone is termed *stuti* or praise. However, the *stuties*

1 *Arahantas* are those who have cleansed their soul of all the four types of destructive *karmas* – *jnana-varan* (which obscure knowledge), *darshana-varan* (which obscure perception or vision), *mohaniya* (which cause delusion and attachment) and *antaraya* (which restrict the quality of energy) and have acquired *ananta catushtaya* of *ananta-darshana, ananta-jnana, ananta-sukha*, and *ananta-virya.*

of the twenty-four Tirthankaras, composed by Acharya Samantabhadra Svami, do not fall into that category. As the virtues of Tirthankaras are countless, question of over-stating them does not arise at all. Let alone exaggerating or overstating them, it is impossible to describe even a tiny fraction of their virtues. One has to be simply satisfied and contented by mere remembering or reciting their godly names.

The Acharya, in shloka # 116 of the *stavanam* of Shri Nami Jina has clarified the purpose and effect of *stuti*, which reads as follows:

स्तुतिः स्तोतुः साधोः कुशलपरिणामाय स तदा
भवेन्मा वा स्तुत्यः फलमपि ततस्तस्य च सतः ।

stutih stotuh sadhoh kushal-parinamaya sa tada,
bhavenma va stutyah phalamapi tatastasya ca satah.

Purpose of *stuti* is to bring vastly virtuous and blissful results to the one offering the prayer. The revered deity, to whom the prayer is offered, may or may not be present at the time and place of the prayer, and the one offering the prayer also may or may not be bestowed with the cherished gift by the deity to which the prayer is offered, but it is evident, that as a result of his prayers, the one who prays would surely acquire some ability to do good deeds which would consequently purify his soul.

Main purpose of *stuti* is therefore to acquire some of the qualities of the eulogized one and thereby purify ones own soul. Soul of a mundane being is besmeared with *karmic* dirt. Remembering the virtues of Shri Jinendra Deo and reciting his name, helps remove those blemishes and cleanse the soul.

In shloka #57 of the *stavanam* of Shri Vasupujya Jina, it is stated:

न पूजयार्थस्त्वयि वीतरागे,
न निन्दया नाथ विवान्त-वैरे ।
तथापि ते पुण्य-गुणस्मृति र्नः,
पुनातु चित्तं दुरिताञ्जनेभ्यः ॥ 57 ॥

na pujayarthas-tvayi vitarage,
na nindaya natha! vivanta-vaire.
tathapi te punya-guna-smritir-nah,
punatu cittam duritanjanebhyah.

"O Lord, Thou being devoid of all attachment, art neither touched by worship nor praise, and art free of hatred and not being affected by slander or ill speaking either, (Acharya Samantabhadra says) even then, O Lord, we pray: may the remembrance of Thy supreme virtues, cleanse our minds and souls and save us from the destructiveness of the evil deeds."

Shri Jinendra Deo is a *vitaragi*, free of all sense and feelings of attachment, love or hatred and he is not touched either by praise or slander. Eulogizing him neither pleases him nor fulfils any of our wishes. But dedicated *stuti* practised with devotion has certainly a purifying effect, which itself becomes the basis of *punya*, which does good to the devotee and the worshipper.

Stuti results in two-fold benefits – one, evident and the other inferential. Evident benefit shows itself in the generation of good deeds: *punya* and elimination of evil *karma*. Generation and accumulation of *punya*, results in attainment of kingly splendor and heavenly pleasures. In the end, the worshipper becomes similar to the worshipped one. This is inferential or traditional benefit.

In very primary stage, the devotee says: " Thou art my master and I am Thy servant." In the second stage, the devotee says: "I am similar to Thee;" and in the end stage, existence of the other vanishes and only the one – the Self, remains. At this stage the difference between the two simply vanishes.

In the context of the benefits derived, or meant to be derived from *stuti*, it is worth noting that Acharya Samantabhadra, in his *stavanas* of the twenty-four Tirthankaras, has not prayed and asked for any material benefit. He is extemely logical and full of knowledge of the *tattvas*. He only expresses his wish that may his mind and soul be cleansed and purified as a result of his prayers and by the kind grace of Shri.Jinendra Deo he becomes fit to attain moksha. Some of such examples are —

पुनातु चेतो मम नाभिनन्दनो, ॥ 5 ॥
punatu ceto mama nabhinandano. (Shloka # 5)

May Shri Vrishabha, son of King Nabhi Rai purify my soul.

जिन-श्रियं मे भगवान् विधत्ताम् ॥ 10 ॥
jina-shriyam me bhagavan vidhattam. (Shloka # 10)

May Bhagavan Shri Ajita Nath be kind enough to help me obtain *jina shri.*

ममार्य! देयाः शिव-तति-मुच्चैः ॥ 15 ॥
mamarya! deyah siva-tati-muccaih. (Shloka # 15)

O Lord! May Thou be pleased to grant me highly sublime bliss in the best of the traditions.

मति-प्रवेकः स्तुवतोऽस्तु नाथ ॥25॥
mati pravekah stuvato-astu natha (Shloka # 25)

O Lord! May I, Thy devotee, be bestowed with the same wisdom as Thine.

पूयात् पवित्रो भगवान् मनो मे ॥ 40 ॥
puyat pavitro bhagavan mano me (Shloka # 40)

O, the great holy Lord Chandraprabha, may Thee purify my mind and soul.

श्रेयसे जिन-वृष! प्रसीद नः ॥ 75 ॥
shreyase jina - vrisha! prasida nah. (Shloka # 75)

O Lord, Shri Dharma Jinendra! May Thou be pleased for our well being.

गुण-कृश-मपि किञ्चनोदितं,
मम भवताद् दुरिता-सनोदितम् ॥ 105 ॥

guna krish-mapi kincanoditam, mama bhavatad durita-sanoditam (Shloka # 105)

O Shri Ara Jinendra! Whatsoever little I have said about Thy virtues, may that please be instrumental in the destruction of my evil *karmas.*

भवतु ममापि भवोप-शान्तये ॥ 115 ॥

bhavatu mamapi bhavopa shantaye. (Shloka # 115)

O Lord Shri Munisuvrata Jinendra! May Thee become the cause for the grant of solace from my worldly ailments.

Bhakti Yoga

As per Jaina *Darshana* (philosophy), according to *dravyarthic* or pure *nishcaya naya* (pure scientific standpoint), all living beings (*jivas*) are similar to each other. There is no difference. Basic properties are the same. Inherently, every one has all the virtues of *ananta-darshana*: infinite perception, *ananta-jnana*: infinite knowledge, *ananta-sukha*: infinite bliss and *ananta-virya*: infinite vigour. But with the passage of time and effect of *karmas*, all living beings are smeared with *karmic* dirt. Their true or real nature gets obscured by that. Their power remains undeveloped and they are enslaved in various *paryayas* (modes or forms). Existence of all the living beings on this earth in varying or different conditions, situations, forms and modes, is simply due to that *karmic* effect. It is that variant that has made the world full of differences. That stage of *jiva* is known as *vibhava parinati* (condition which develops a particular state of mind or body). Upto the time the *jiva* remains in such a state, it is termed as *samsari jiva* (mundane being) and during all that time, it keeps on roaming in cycles of birth, death and rebirth in this world, putting on various garbs according to its *karmas* (deeds). Under certain favourable circumstances, when this *vibhava parinati* comes

to an end and the soul is cleansed of all that *karmic* dirt, and its basic natural form emerges fully, then that stage is termed as *mukta*, free or *parmatma* (pure and clean soul). Thus the living being (*jiva*) with reference to *paryaya* is said to be of two forms – one *samsari* (worldly), and the other *siddha* or emancipated. It can further be sub-divided into four sections – undeveloped, partially developed, greatly developed and fully developed. Fully or greatly developed, are revered by the undeveloped and partially developed ones, for full development is the very goal towards which all souls strive.

Out of the five *Parameshthies*[1] – *Arahanta*[2], *Siddha*[3], *Acharya*[4], *Upadhyaya*[5] and *Sadhu*[6], *Siddhas* are fully liberated and devoid of all the eight *karmans*, *Arahantas* are greatly liberated and free of the four destructive *karmas* – *darshana-varan*, *jnana-varan*, *mohaniya* and *antaraya*. *Acharyas*, *Upadhyayas* and *Sadhus* are partially liberated souls. *Arahantas* and *Siddhas* are sublime gods while the remaining three are gurus or venerated teachers. Divine *dvadshanga vani* of the Tirthankaras is the source or *agama* of

1 *Parameshti* – the supreme divinity.
2 *Arahantas* – who have cleansed their soul of all the four *ghatia* (destructive) *karmas* – *darshana-varam* (perception obscuring), *jnana-varan* (knowledge obscuring), *mohaniya* (which cause attraction and delusion), and *antaraya* (restricter of the quality of energy).
3 *Siddhas* – who have destroyed all the eight *ghatia* and *aghatia Karmas*. Four *aghatia* (non-destructive) *karmas* are:
   1. *vedaniya* (feeling producing), two folds:
   - *satavedaniya*, producing pleasant feelings.
   - *asatavedaniya*, producing unpleasant feelings.
   2. *nama* (name), that by which a soul is identified as being a man, an animal, heavenly being, or hell being. This karma determines these births and provides the appropriate body, senses, mind, sex and colour.
   3. *ayu* (longevity); this karma determines longevity in a given birth;
   4. *gotra* (family); this karma determines environmental circumstances conducive or detrimental to leading a spiritual life.
4 *Acharyas* – principal heads of the mendicant group; they follow the five disciplines themselves and enforce these disciplines in other sages also.
5 *Upadhyayas* – they study themselves and teach other sages.
6 *Sadhus* – sages who have acquired full control over their senses and are not affected by them.

all the Jaina religious thought. All these are extremely virtuous and sublime.

The above would indicate that *jivas* should endeavor to end *vibhava parinati* and try to establish their real nature and attain the *siddha* stage. For this, it is essential to know and familiarise oneself with virtues of the Self, and to develop great and ever growing love for them, and full faith and conviction in the path of the development of the Self.

To inculcate a virtue in oneself, one has to develop a craving for that, and a devotee with full faith, can only achieve that. Therefore, it is essential that people desirous of self-improvement and spiritual development should seek refuge in the noble and liberated souls, respectfully adore, worship and idolize them and follow them in their foot steps, try to assimilate their virtues and live with them. By complete devotion to those noble and liberated souls, eulogizing them, singing their praises with a desire to become one like them, is an easy way to move forward on the path of self-realisation In such an effort, there is no involvement of any sort, on part of those liberated or emancipated souls. All this *sadhana* is undertaken with the sole aim of elevating oneself to their level. This way of attaining emancipation by such a *sadhana* or *bhakti* is known as *bhakti yoga* or *bhakti marga.*

In this *Svayambhu Stotra*, Acharya Samantabhadra has paid homage and eulogized (composed *stuties* of) all the twenty-four Tirthankaras in their *arahanta* stage. He is always humble and fascinated by the virtues of such noble souls, and this fact stands out very clearly in all the *granthas* composed by him. Samantabhadra Svami had completely bequeathed himself to full devotion (*bhakti*) of all the twenty-four Tirthankaras. His faith in them is not a blind one, but in fact, it is based on *samyaktva* (right perception), well considered judgement and, conviction and belief, and this is fully reflected in this *Svayambhu Stotra*, composed by him. *Bhakti yoga*, in a way is *samyak-darshana* or the right perception.

Jnana Yoga

Jnana yoga stands for the method by which one acquires the

right knowledge of all living and non-living substances (*jivadi tattvas*), true and real nature of the soul and form of the world around, thereby removing all darkness of ignorance and leading onto the path of moksha or emancipation. It also involves the way to give up lust for physical and worldly pleasures and to do away completely with the sense of anger, passion, infatuation and all attachment – both external and internal, and winning over all emotions along with their causes and effects of such emotional tendencies on the soul. All these go to uplift and purify ones soul. There are many such illustrative statements and descriptions in this *Svayambhu Stotra* which depict and throw light on the concept of *jnana-yoga* contained therein. Some of them are:

Gaining the right knowledge of the true worth of all substances and becoming completely detached and giving up all types of attachment and possessions and adopting the Jaina mode of sagehood – *jina diksha.* (Shloka # 2)

World is transient, unprotected and does not provide any refuge or shelter to anybody and is full of pangs of birth, old age and death. (Shloka # 12)

Sensuous pleasures, like flashes of lightning are only momentary and cause of all the maladies arising from wants and desires. (Shloka # 13)

Progressive increase in wants and desires, is the root cause of all troubles, it leads to increased involvement in economic and related activities, making people all the more unhappy and discontended. (Shlokas # 13, 20, 92)

The only direct way to annihilate *karmas* is to undertake *shukla dhyan* (deep intensive meditation), and for that it is necessary to completely free oneself of both – internal and external types of attachment. (Shloka #16)

On becoming desirous of attaining moksha (*mumukshu*), all the grandeur and splendor, even that of a chakravarti king, appears to be of little use like a blade of dried grass. (Shloka #

88)

Every substance in the world possesses numerous and apparently opposite properties. (Shloka # 118)

Anekantic view of defining the *jivadi tattva* provides full explanation, based on tangible proofs for the duality of *tat* and *atat*(Shloka # 41) and takes into account, both, the primary and secondary aspects in the nature of a substance. (Shloka # 45)

Dual properties of *vidhi* and *nishedha* existing in a substance, and the two, are intimately connected with each other, and it is only the view or *naya* or standpoint adopted (methodology used) by the debater, which makes one primary and the other secondary. (Shlokas # 52 to 55)

Based on the view of *syadvada* (the doctrine of qualified assertion), the anekantic (multi-angle) view of describing the various inherent properties in a substance, which apparently appear contradictory with each other, is the right way. The ekantic (one-sided) way of putting forth only one aspect is faulty. (Shlokas # 98 to 100)

Even anekantic view is anekantic, multi-faceted. (Shloka # 103)

Every living and non-living form of a substance in this world has the diathetic triad of generation, destruction and permanence. (Shloka # 114)

Ahimsa (non-violence) in living beings is acclaimed as a supremely divine quality. (Shloka # 119)

Pursuing the right conduct (*samyak-caritra*) is the only correct way of getting across the worldly ocean. (Shloka # 71)

Apart from these, virtues of *Arahanta Paramesthies*, as

described in all the *stavanas* of the twenty-four Tirthankaras in the *stotra*, are in themselves demonstrative of *jnana yoga*. *Jnana yoga* is , in a way, synonymous with *samyak-jnana* or, the right knowledge.

Karma Yoga

In simple language, *karma yoga* stands for deeds or actions, which are perfomed as per mental, vocal or physical disposition or independently, for development and upliftment of the soul. As such, *karma yoga* is of two types – dispositional activity-oriented *karma yoga* and independent restraining kind of *karma yoga*. In dispositional *karma yoga*, the tendency of mental, vocal or physical activities, is directed towards doing good; while in independent type of *karma yoga*, there is a restraint on the activities of all the three. Ultimate aim of *karma yoga* is to attain full development of the soul. Therefore to attain this development, it is essential to undertake activities tending towards good, and in the later stages, the activities become independent of good or bad and the soul gets engrossed in the Self.

Every mundane being is under bondage of eight types of *karmas*. Aim of *karma yoga* is to destroy this bondage or burn the *karmic* dirt in the fire of *shukla dhyan* (deep intense meditation), and attainment of moksha or a completely liberated *parmatman*.

Karma yoga needs four basics – compassion, control of the senses, renunciation and intense meditation. Restraint or control over self, ascetism, strict following of the religious code, counseling with guru to give up delusion, contemplating to find the true nature of things (*anupreksha*), control of ego and lust, control over senses and emotions like anger and jealousy, are some of the various forms of *karma yoga*.

All the above mentioned virtues are dealt with, and fully discussed in this *Svayambhu Stotra*, and so this *stotra* is also illustrative of *karma yoga*. *Karma yoga* in a way, is *samyak-caritra*, or the right conduct.

The above makes it very clear, that complete integration and coordination of all the three – *bhakti yoga*, *jnana* yoga and *karma*

yoga, is fully reflected in this *stuti* based *grantha*, *Svayambhu Stotra*, of Acharya Shri Samantabhadra Svami.

Acharya Shri Samantabhadra Svami: Life Sketch

Composer of the *Svayambhu Stotra*, Acharya Samantabhadra Svami is held in very high esteem as one of the most learned acharyas and among the wisest of the sages. He was the greatest exponent of Jaina *Darshana* (philosophy) of his time. He had made an extensive and intensive study of scriptures of all religions and philosophies, and that is why he could easily compare, convincingly argue and very confidently explain the real nature of each and every substance. He was a master of many subjects and although he was gifted with many other qualities, what he really excelled in are – *vaditya* (one who is a master debater on religious and spiritual matters) *gamakatva* (one who studies and goes deep into the works of other authors and thinkers, and is capable of explicitly explaining the same to others), *vagmatva* (one who by his skill and clarity of thinking and statements is able to control and influence others) and *kavitva* (instant and spontaneous composer of verses and spiritual literature). No wonder he was considered to be the best thinker and the greatest among sages in the country at the time .

Area of his religious discussions and debates was not only restricted to the region to which he belonged, he travelled all over Bharat Desha and invited learned people to have debates and discussions on the Jaina *Darshana* (philosophical thought). He never waited for an invitation or challenge. Wherever and whenever, he came to know of an important or well known debating place, he would himslf go and invite people for a debate. He would debate in public with any body willing to do so. Once he travelled to the city of Karhatak (present Kolhapur in Maharashtra) and expressing his desire for a public debate on the Jaina precepts, presented himself before the King, and introduced himself by reciting the following shloka. (This is preserved as *shilalekha* #54 at Shravanbelagola near Bangalore in Karnataka)

पूर्वं पाटलिपुत्र-मध्यनगरे भेरी मया ताडिता
पश्चान्मालव-सिन्धु-ठक्क-विषये कांचीपुरे वैदिशे ।
प्राप्तोऽहं करहाटकं बहुभटं विद्योत्कटं संकटं
वादार्थी विचराम्यहं नरपते शार्दूलविक्रीडितं ॥

purva patliputra-madhyanagare bheri maya tadita,
pashcanmalava-sindhu-thakka-vipaye kancipure vaidishe.
prapto-aham karhatakam bahubhatam vidyotkatam sankatam,
Vadarthi vicaramyaham narapate shardulavlkriditam.

At first I blew my trumpet in the heart of the city of Patliputra and later in the states of Malwa, Sindhu, Punjab, Kancipuram, Vaidisha (Bhilsa), and now I have reached Karhataka, which abounds in warriors and learned people, living in great prosperity. With a desire to spread my religious precepts, I am roaming around O King, roaring like a lion.

From the above, it becomes clear that he had excelled in debating and putting forth his views precisely and clearly. He met no opposition and was able to convert people to his views easily. It was his inner purity, clarity of thought, conviction, humility and feeling of wishing well for others that he was able to attract and influence people quite easily. Pride and desire to humble others, never touched him. His mode of arguments was devoid of anger or spiteful language, he never lost his cool or temper on account of rudeness or provocative language used by his adversaries. That probably, was the reason, why even his adversaries were full of respect for him.

A collective description of allround success of Acharya Samantabhadra exists in *shilalekh* #54(67) at Shravanbelagola, known as *mallishena prashasati* which reads as follows:

वन्द्यो भस्मक-भस्मसात्कृतिपटुः पद्मावतीदेवता -
दत्तोदात्तपद-स्वमन्त्र-वचन-व्याहूत-चन्द्रप्रभः ।
आचार्यस्स समन्तभद्र-गणभृद्येनेह काले कलौ
जैनं वर्त्म समन्तभद्र मभवद्भद्रं समन्तान्मुहुः ॥

vandyo bhasmaka-bhasmasatkritipatuh padmavati devata-dattodattapada-svamantra-vacana-vyahuta-candraprabhah.
acaryassa samantabhadra-gànabhridyeneha kale kalau,
jainam vartma samantabhadra mabhavadbhadram samantanmuhuh.

Venerable is Samantabhadra, who had suffered from disease called *bhasmaka* (while in high penance as a muni) but had it pacified by his cleverness. By the kind grace of goddess Padmavati he acquired a high position and attracted Chandraprabha Jinendra by his mantra like words (yogic power). Through Samantabhadra, the principal acharya of his group of sages, the Jaina religious thought even in this period of *kalikal* has been made more beneficial and influential for all.

In the first half of the above *padya*, mention has been made of some special events in the life of Shri Samantabhadracharya.

Svami Samantabhadra was a *kshatriyavanshaja* (born in *kshatri vansha*) prince. His father was the King of Urgapur falling in the then state of Phanimandala. Though he was endowed with the *kshatriyocit* (fit for a *kshatri*) majesty, yet he was spurred on by the desire to purify his soul and improve the Self and public well-being, and that is why, he did not remain tied down for long to the householder's stage. Giving up all the kingly splendor he left his home and reaching Kanchi (Southern Kashi) ordained himself as a *digambara* sage. In one of his *padya* giving his own introduction, he has said:

कांच्यां नग्नाटकोऽहं मलमलिनतनुर्लाम्बुशे पाण्डुपिण्ड:
पुण्ड्रोड्रे शाक्यभिक्षुः दशपुरनगरे मिष्टभोजी परिव्राट् ।
वाराणस्यामभूवं शशधरधवलः पाण्डुरांगस्तपस्वी
राजन् यस्याऽस्ति शक्तिः सवदतु पुरतो जैननिग्रन्थवादी ॥

kancyam nagnatako-aham malamalinatanurlambushe pandu pindah,
pundrodre shakyabhikshuh dashpuranagare mishtabhoji

parivrat.
varanasyamabhuvam shashadharadhavalah pandurangastapasvi,
rajan yasyasti saktih sa vadatu purato jainanirgranthavadi.

In Kanchi I was an unclad (*digambara*) sage with body soiled with dust, in Lambush, I smeared my body with ashes (*pandu pinda*, pale or white). In Pundrodre, I was a *shakya bhikshu* (a Buddhist monk). In the city of Dashapur, I was a mendicant enjoying sweet food, and in Varanasi, I became a white bodied ascetic. O King! Whosoever has the capacity and power to debate with me, may do so. I am a Jain *nirgranthavadi* (unattached) passionless preacher.

The above *padya* also appears to have been addressed by Svami Samantabhadracharya in the court of a king. May be, under certain circumstances and compulsions, he adopted different garbs at different times. But they were all incidental. He was and convincinly remained a Jaina saint upto the end.

There is another *padya*, which throws light on an important incident of his life. This appears to have been spoken in the court of the King of Kashi.

आचार्योहं कविरहमंह वादिराट् पाण्डितोहं
दैवज्ञोहं भिषगहमहं मान्त्रिकस्तान्त्रिकोहं ।
राजन्नस्यां जलधिवलयामेखलायामिलाया-
माज्ञासिद्धः किमिति बहुना सिद्धसारस्वतोहं ॥3॥

acaryoham kavirahamaham vadirat panditoham,
daivajnoham bhishagahamaham mantrikastantrikoham.
rajannasyam jaladhivalayamekhalayamilaya –
majnasiddhah kimiti bahuna siddhasarasvatoham.

O King! On this earth, which is wearing a girdle in form of a circle of oceans around it, I am an acharya (principal teacher), a *kavi* (a poet capable of composing poems spontaneously), a *vadirata* (king amongst debaters or speakers), a pandit (one

having spiritual powers), a *devajna* (an astrologer), a vaidya (physician), a *mantrika* (knower of mantras) and what more, I am an *ajna-siddha* (one whose commands are always carried out) and goddess Sarasvati (goddess of learning) has herself, very kindly bestowed her grace on me.

As it happened, Acharya Samantabhadra developed *bhasmaka* disease, may be as a consequence of deeds of his past births. In this disease, however much one may eat, one is always hungry. Whatsoever, and how much, one eats, it all gets burnt up. It was not possible for him to get rid of this disease, while he was in the state of sagehood, so he approached his guru and begged permission to take up *sallekhana* (give up every thing and meditate and wait for death to come). But the wise guru, who could foresee the future and gauge the capability and ability of Samantabhadra, refused him permission to undertake *sallekhana*, instead he permitted him to give up *digambara* sagehood till the disease was cured. He could again take up the sagehood later. Out of compulsions and circumstances, he adopted various guises of a sadhu and travelling from south, reached Kashi in the north. In Varanasi, in the garb of a *Shaivya sadhu*, he visited the Shiva mandir of King Shivakoti. There looking at the immense amount of *prasad* (offerings) being offered to the deity he felt that if somehow he could partake of those offerings, it may satisfy his hunger. He approached the management of the temple and told them that he could make the deity eat all that *prasad* (offerings). He was permitted to do so, and became the priest of that temple. He would close the door and eat all that *prasad* (offerings) himself and then open the door, showing that the deity had itself consumed all that. After a period of time his *bhasmaka* disease was pacified and the amount of *prasad* (offerings) remained unconsumed. The management got suspicious and brought the matter to the notice of the king, telling him that Samantabhadra was a fraud in the garb of a priest. The king visited the temple and Samantabhadra was produced before him.

The aforesaid *padya*, seems to have been addressed by Acharya Samantabhadra to the king. The king ordered him to bow before the deity and worship the same. Acharya Samantabhadra expressed

his inability to do so, saying that the *Shiva linga* would not be able to withstand the power of his *stuti.* But the king insisted and ordered him to do so.

The Acharya sat before the *Shiva linga* and started composing and reciting the *stavanas* forming the *Svayambhu Stotra.* After completing the seventh *stavanam,* when he came to the eighth of Shri Chandraprabha Jinendra the *Shiva linga* burst and from within appeared the idol of Shri Chandraprabha Jinendra. All the people present were astounded by the feat. The Acharya completed all the twenty-four *stavanas* of the twenty-four Tirthankaras. The king and the people around were highly impressed and converted to Jainism. In this way, Acharya Samantabhadra established the truth and greatness of the Jaina religion and its *Darshana.* In the end, King Shivakoti abdicated in favour of his son, Shrikantha and turned into a *digambara* saint. The *stotra,* which was composed by Shri Acharya Samantabhadra, while sitting before the *Shiva linga* in Varanasi, is known as the *Svayambhu Stotra* in its present form.

That Shiva mandir must have been a big temple in those days but now it exists as a small room near Bans-phatak in Varanasi where a burst *Shiva linga* still exists. On its entrance the name of Samudreshvara is inscribed, it might have been known as Samantabhadreshvara in the past, over a period of time it has changed into Samudreshvara.

Shri Chaturvinshati Tirthankarebhyo Namah

SVAYAMBHU STOTRAM

1

Shri Vrishabha Jina Stavanam

वंशस्थ छन्दः

स्वयम्भुवा भूत-हितेन भूतले,
समञ्जस-ज्ञान - विभूति-चक्षुषा ।
विराजितं येन विधुन्वता तमः,
क्षपा-करेणेव गुणोत्करैः करैः ॥ (1)

अन्वयार्थः (स्वयम्भुवा) जो अन्य के उपदेश के बिना दीक्षित हुये थे, (भूतहितेन) प्राणियों के लिये हित करने वाले थे, (समञ्जसज्ञान) सम्यग्ज्ञान के (विभूति) वैभवरूपी (चक्षुषा) नेत्र से युक्त थे तथा (गुणोत्करैः करैः) गुणों के समूह से युक्त वचनों के द्वारा (तमः) मोहरूप अज्ञान को (विधुन्वता) नष्ट करते हुए (येन) जो (भूतले) पृथ्वीतल पर (गुणोत्करैः करैः) गुणों से युक्त किरणों के द्वारा (तमः) अन्धकार को (विधुन्वता) नष्ट करते हुए (क्षपाकरेणेव) चन्द्रमा के समान (विराजितम्) सुशोभित होते थे।

svayambhuva bhuta-hitena bhutale,
samanjasa-jnana vibuti-cakshusha.
virajitam yena vidhunvata tamah,
kshapa-kareneva gunotkaraih karaih. (1)

svayambhuva – inducted all by himself, *bhuta-hitena* – doer of good and well being to living beings, *bhutale* – on earth, *samanjasa-jnana* – right knowledge, *vibhuti* – majesty, *cakshusha* – endowed with eyes, *virajitam* – adorned with, *yena* – through which, *vidhunvata* – destroying, *tamah* – darkness, *kshapa-kareneva* – like the moon, *gunotkaraih* – abundant virtuous qualities, *karaih* – moon rays.

Shri Vrishabha Jinendra had once graced this earth dispelling the darkness of ignorance by the virtuous rays of his manifold teachings. He was a *svayambhu* (self-inducted into godhood without any outside help or inducement), a doer of good and a well-wisher of all living beings. He was endowed with the divine all-piercing sight of *samyak jnana* (right knowledge) and he was a destroyer of delusions.

Tirthankaras all by themselves on their own attain full and complete knowledge of all the sciences and objects without any induction or initiation from outside. Even prior to initiation into god-hood, without any inspiration from anybody, somehow, something shows them the way to attain salvation and following that, they acquire the lakshmi of *ananta catushtaya* (infinite quarternary of *ananta jnana*: infinite knowledge, *ananta darshana*: infinite vision, *ananta sukha*: infinite bliss and *ananta virya*: infinite vigour). That is why, they are called *svayambhu.* By destroying all emotions and sensuous thoughts, they rise above all ill feelings and become doers of good and well wishers for others, and so are also termed *bhuta-hita*. Acquisition of *samyak jnana*, right knowledge of all matters, makes them *sarvajna*, i.e. omniscient or possessor of ultimate knowledge.

प्रजापति र्यः प्रथमं जिजीविषूः
शशास कृष्यादिषु कर्मसु प्रजाः ।
प्रबुद्ध-तत्त्वः पुनरद्भुतोदयो,
ममत्वतो निर्विविदे विदांवरः ॥ (2)

अन्वयार्थ: (यः) जो (प्रजापतिः) प्रजा-जनता के स्वामी थे। जिन्होंने (प्रथमं) कर्मभूमि के प्रारम्भ में (प्रबुद्धतत्त्वः) लोगों के कर्म तथा उनके फलों को जानकर (जिजीविषूः) जीवित रहने की इच्छुक (प्रजाः) जनता को (कृष्यादिषु) खेती आदि (कर्मसु) कार्यों में (शशास) शिक्षित किया था और (पुनः) फिर (प्रबुद्धतत्त्वः) हेय-उपादेय तत्त्व को अच्छी तरह जानकर (अद्भुतोदयः) आश्चर्यकारी वैभव को प्राप्त होते हुये जो (ममत्वतः) परिग्रह विषयक आसक्ति से (निर्विविदे) विरक्त हो गये थे तथा जो (विदांवरः) श्रेष्ठ ज्ञानी थे।

prajapatir yah prathamam jijivishuh,
shashasa krishyadishu karmasu prajah.
prabuddha-tattvah punaradbhutodayo,
mamatvato nirvivide vidamvarah. (2)

prajapatih – ruler, *yah* – who, *prathamam* – first, at the dawn of *karma-bhumi, jijivishuh* – desirous of survival, *shashasa* – initiated into or imparted training, *krishyadishuh* – farming etc. *karmasu* – vocations, *prajah* – people, *prabuddha-tattvah* – realising the reality (true worth) of substances and objects, *punah* – again, *adbhutodayah* – wondrous splendor or majestic grandeur, *mamatvatah* – involved in worldly attachments, *nirvivide* – detached, *vidamvarah* – the wisest, the noblest of all.

Lord, Shri Vrishabha Jinendra, who at the dawn of *karma-bhumi* era, realising the necessity of work for survival, initiated people into learning six vocations – *krishi*: farming, *mashi:* use of ink, letters or symbols, *asi:* arms and weapons, fine arts like music and dancing, handicrafts and trade, and thereby setting the order (rule of law) he became the first ruler (*prajapati, brahma*) of all beings in the three worlds. Later, even though, possessing all the wealth and majestic grandeur, after gaining the right knowledge and knowing the true worth of all things – worth keeping or discarding, he became detached and completely gave up all worldly attachments and became supreme amongst all the wise

people. His *diksha* (initiation into monkhood) and other *kalyanakas* (auspicious occasions), were celebrated ceremoniously by Indra and other gods.

विहाय यः सागर-वारि-वाससं,
वधू-मिवेमां वसुधा-वधूं सतीम्।
मुमुक्षु-रिक्ष्वाकु-कुलादि-रात्मवान्
प्रभुः प्रवव्राज सहिष्णु-रच्युतः ॥(3)

अन्वयार्थ: (यः) जो (मुमुक्षः) मोक्ष के इच्छुक थे, (आत्मवान्) जितेन्द्रिय थे, (प्रभुः) सामर्थ्यवान् अथवा स्वतन्त्र थे, (सहिष्णुः) परीषह आदि की बाधाओं को सहन करने वाले थे, (अच्युतः) अपने व्रतों में दृढ़ थे, (इक्ष्वाकुकुलादि) इक्ष्वाकुकुल में सर्वप्रथम थे और जिन्होंने (सतीम्) पतिव्रता (इमाम्) इस (सागर) समुद्र के (वारि) जल रूप (वाससम्) वस्त्र को धारण करने वाली (वसुधा) पृथ्वीरूपी (वधूम्) स्त्री को (सतीं) पतिव्रता (वधूमिव) स्त्री के समान (विहाय) छोड़कर (प्रवव्राज) दीक्षा धारण की थी।

vihaya yah sagar-vari vasasam,
vadhu-mivemam vasudha-vadhum satim.
mumukshu-rikshvaku-kuladi-ratmavan,
prabhuh pravavraja sahishnu-racutah. (3)

vihaya – leaving, *yah* – who, *sagar* – seas, *vari* – like water, *vasasam* – clothes, *vadhu* – bride or lady, *iva* – like, *imam* – this, *vasudha-vadhum* – wife like earth, *satim* – virtuous, *mumukshu* – desirous of achieving salvation, *ikshvaku-kuladi* – first in Ikshvaku dynasty, *atmavan* – controller of all senses, *prabhuh* – competent and independent, *pravavraja* – consecrated into sage-hood, *sahishnu* – tolerant to all hardships and impediments, *acyutah* – unshakable, resolute in determination.

Lord, Shri Vrishabha Jinendra, who had full control of all

his senses (*atmavan*) and was fully competent and independent (*prabhu*), tolerant to all impediments (*sahishnu*), unshakably resolute in determination (*acuta*), first in Ikshvaku dynasty (*Ikshvaku-kuladi*) and desirous of attaining moksha (*mumukshu*) renounced his vast empire which had extended upto the seas. And leaving his two faithful and virtuous queens – Sunanda and Yashvati, back at home; he turned into a recluse practiced penance; he was ultimately consecrated into sagehood.

स्व-दोष मूलं स्व-समाधि-तेजसा,
निनाय यो निर्दय-भस्म-सात्-क्रियाम्।
जगाद तत्त्वं जगतेऽर्थिनेऽञ्जसा,
बभूव च ब्रह्म-पदा-मृतेश्वरः ॥ (4)

अन्वयार्थ: (यः) जिन्होंने (स्वदोषमूलम्) अपने समस्त दोषों के मूल कारण को अर्थात् कर्मों को (स्वसमाधितेजसा) निर्विकल्प समाधि के द्वारा – परमशुक्लध्यानरूपी अग्नि के द्वारा (निर्दय) निर्दयतापूर्वक (भस्मसात्क्रियाम्) समूल नष्ट (निनाय) कर दिया था तथा जिन्होंने (अर्थिने) तत्त्वज्ञान के इच्छुक (जगते) जीवों के लिये (अञ्जसा) यथार्थ (तत्त्वं) जीवादि तत्त्वों का स्वरूप (जगाद) कहा (च) और अन्त में जो (ब्रह्मपदामृतेश्वरः) मोक्षस्थान के अविनाशी-अनन्त सुख के स्वामी (बभूव) हुए।

sva-dosha mulam sva-samadhi-tejasa,
ninaya yo nirdaya-bhasma-sat-kriyam.
jagada tattvam jagate-arthine-anjasa,
babhuva ca brahma-pada-mriteshvarah. (4)

svadosha-mulam – root out the very cause of shortcomings or faults of one's ownself, *sva-samadhi tejasa* – by his intense meditation, *ninaya* – finished, *yah* –who, *nirdaya* – mercilessly, *bhasmasat-kriyam* – annihilated, *jagada* – told, *tattvam* – *tattva* (substance), *jagate* – for beings, *arthine* – ambitious of acquiring knowledge, *anjasa* – reality, *babhuva*

– was, *ca* – and, *brahma-pada-mriteshvarah* – owner of *moksha pada* or possessor of eternal bliss.

Lord Vrishabha Jinendra, had by his resolute and intense meditation (*shukla dhyan*) annihilated all the four types of destructive *karmas* which are at the root of one's shortcomings (emotions, anger lust, etc.) and attained the stage of *arahanta*. He also unravelled the true nature of all living and non-living substances (*jivadi tattva*) to beings desirous of acquiring true knowledge; in the end attaining the stage of *siddha* (liberated soul), he became the owner of the everlasting bliss of moksha.

स विश्व-चक्षु र्वृषभोऽर्चितः सतां,
समग्र-विद्यात्म-वपु र्निरञ्जनः ।
पुनातु चेतो मम नाभिनन्दनो,
जिनो जित-क्षुल्लक-वादि-शासनः ॥ (5)

अन्वयार्थः (विश्वचक्षुः) जिनके केवलज्ञान रूपी नेत्र समस्त पदार्थों को विषय करने वाले हैं, जो (सताम्) इन्द्र आदि सत्पुरुषों से (अर्चितः) पूजित हैं, (समग्रविद्यात्मवपुः) समस्त पदार्थों को विषय करने वाली बुद्धि ही जिनकी आत्मा का स्वरूप है, (निरञ्जनः) जो निर्मल हैं, (नाभिनन्दनः) जो नाभिराज के पुत्र हैं, (जिनः) कर्मरूप शत्रुओं को जीतने वाले हैं और (जितक्षुल्लकवादिशासनः) जिन्होंने क्षुद्रवादियों के शासन को जीत लिया है अथवा (अजितक्षुल्लकवादिशासनः) जिनका शासन क्षुद्रवादियों के द्वारा नहीं जीता जा सका है (सः) वे (वृषभः) वृषभनाथ भगवान् (मम) मेरे (चेतः) चित्त को (पुनातु) पवित्र करें।

sa vishva-cakshur vrishabhorcitah satam,
samagra-vidyatma-vapur-niranjanah.
punatu ceto mama nabhinandano,
jino jita-kshullaka-vadi-shasanah. (5)

sa – that, *vishva-cakshuh*– all knowing omniscient *keval jnana*, *vrishabhah* – Lord Shri Vrishabha Jinendra, *arcitah* – worshipped, *satam* – by noble beings like Indras, *samagra-vidyatma-vapuh* – omniscient knowledge personified, *niranjanah* – absolutely pure, *punatu* – pray may sanctify, *cetah* – mind and soul, *mama* – mine, *nabhinandanah* – son of king Nabhi Raj, *jinah* – conqueror of *karmic* enemies, *jit-kshullaka-vadi-shasanah* – triumphed over propogaters of opposite (petty and narrow one-sided) views (who cannot be defeated by the opponents).

Shri Vrishabha Jinendra who is omniscient, and a possessor of *vishva-chakshu*, and who is worshipped by Indras and other noble beings, and has an all pervading wisdom and an absolutely pure atman (soul); and he has annihilated all the four types of *karmas*: *mohaniya*, *darshana-varan*, *jnana-varan* and *antaraya* (obstructuve). He has triumphed over the perpetrators of the petty ekantist (one-sided) views. I pray that Shri Vrishabha Jinendra, the son of King Nabhi Raj, may be kind enough to cleanse and purify my soul.

2

Shri Ajita Jina Stavanam

उपजाति छन्दः

यस्य प्रभावात् त्रिदिवच्युतस्य,
क्रीडास्वपि क्षीव-मुखार-विन्दः ।
अजेय-शक्ति र्भुवि बन्धुवर्गश्
चकार नामाऽजित इत्यबन्ध्यम् ॥ (6)

अन्वयार्थः (त्रिदिवच्युतस्य) स्वर्ग से अवतरित हुए (यस्य) जिनके (प्रभावात्) प्रभाव से (तस्य) उनका (बन्धुवर्गः) कुटुम्बि समूह (क्रीडास्वपि) बालक्रीडाओं में भी (क्षीवमुखारविन्दः) हर्षोन्मत्तमुख कमल से युक्त हो जाता था तथा जिनके प्रभाव से वह बन्धुवर्ग (भुवि) पृथ्वी पर (अजेयशक्तिः) जिसको कोई जीत नहीं पाता ऐसी शक्ति का धारण रहता था और इसलिए उस बन्धुवर्ग ने (यस्य) जिनका (अजितः) अजित (इति) यह (अबन्ध्यम्) सार्थक (नाम) नाम (चकार) रखा था।

yasya prabhavat tridivacyutasya,
kridasvapi kshiva-mukhara-vindah.
ajeya-shaktir bhuvi bandhuvargash,
cakara nama-ajita ityabandhyam. (6)

yasya – whose, *prabhavat* – by influence, *tridiva-cyutasya* –

descended from heaven, *kridasu* – in playing field or games *api* – even, *kshiva-mukhara-vindah* – lotus like faces beaming with joy, *ajeya shaktih* – invicible power, *bhuvi* – on earth, *bandhuvargah* – family members, *cakara* – gave, *nama* – name, *ajitah* – Ajita the invincible, *iti* – this, *abandhyam* – meaningful.

Shri Ajita Nath Jinendra had descended directly from heaven into the womb of his mother. By his influence, all his family members had attained invincible power. They were victorious on the battlefields as well as on the playing fields, and their lotus like faces beamed with divine joy. The family members of Shri Ajita Nath gave him the befitting and meaningful name of Ajita, the invincible.

Lord Shri Ajita Jinendra, the second Tirthankara, descended directly from *anuttar* heaven by a celestial craft, called *vijaya*, into the womb of his mother, and was born to Queen Vijaya Sena, wife of King Jita Shatru of Ayodhya. From his very birth he was majestically magnanimous, and since then, all his family members acquired invincible power. Therefore they gave him the befitting and meaningful name of Ajita, the invincible.

अद्यापि यस्या-जित-शासनस्य,
सतां प्रणेतुः प्रतिमङ्ग लार्थम् ।
प्रगृह्यते नाम परं पवित्रं,
स्व-सिद्धि-कामेन जनेन लोके ॥ (7)

अन्वयार्थः (अजितशासनस्य) पर वादियों–अन्य मतवालों के द्वारा अविजित अनेकान्तमत से युक्त तथा (सतां प्रणेतुः) सत्पुरुषों के प्रधान नायक (यस्य) जिन अजितनाथ भगवान् का (परं पवित्रं) अत्यन्त पवित्र (नाम) नाम (अद्यापि) आज भी (स्वसिद्धिकामेन) अपने मनोरथों की सिद्धि के इच्छुक (लोके) इस लोक में (जनेन) जनसमूह के द्वारा (प्रतिमंगलार्थम्) प्रत्येक मंगल के लिये (प्रगृह्यते) सादर ग्रहण किया जाता है।

adyapi yasya-jita-shasanasya,
satam pranetuh pratimangalartham.
pragrihyate nama param pavitram,
sva-siddhi-kamena janena loke. (7)

adya – this day or today, *api* – also, *yasya* – whose, *ajita* – invincible, *shasanasya* – reign of, precepts of anekantavada, *satam* – noble beings, *pranetu* – supreme leader, *prati-mangalartham* – at each auspicious event or occassion, *pragrihyate* – taken very reverently, *nama* – name, *param* – most, *pavitram* – sacred, *sva-siddhi-kamena* – for successful fulfilment of their desires or wishes, *janena* – by the people, *loke* – in this world.

Whose precepts of anekantavada (the doctrine of manifold aspects), reigned supreme and were invincible to all opponents, the ekantavadies (holding one-sided view), and who was supreme leader of all the noble beings, leading them onto the path of self-upliftment, and the most sacred name of which, Shri Ajita Nath Jinendra, even to this day, is very reverently taken in this world on all auspicious occasion for successful fulfillment of their desires (I pray, the same Shri Ajita Nath Jinendra, may please be kind enough to bestow, the *arhantya-lakshmi* of *ananta catushtaya* on me also.)

यः प्रादु-रासीत् प्रभु-शक्ति-भूम्ना,
भव्या-शया-लीन- कलङ्क-शान्तयै ।
महा-मुनि र्मुक्त-घनोप-देहो,
यथाऽरविन्दाभ्यु-दयाय भास्वान् ॥ (8)

अन्वयार्थः (मुक्तघनोपदेहः) कर्म रूप सघन आवरण से रहित (यः) जो (महामुनिः) गणधरादि देवों में प्रधान ऐसे अजितनाथ भगवान् (भव्याशयालीन) भव्यजनों के हृदय में संलग्न (कलङ्कशान्त्यै) कर्म रूप कलङ्क की शान्ति के लिये (प्रभुशक्तिभूम्ना) जगत् का उपकार करने में समर्थ वाणी के

माहात्म्य से (तथा प्रादुरासीत्) उस तरह प्रकट हुए थे (यथा) जिस तरह कि (मुक्तघनोपदेहः) मेघरूप आच्छादन से मुक्त सूर्य (अरविन्दाभ्युदयाय) कमलों के विकास रूप अभ्युदय के लिये प्रकट होता है।

yah pradu-rasit prabhu-shakti-bhumna,
bhavya-shaya-lina-kalanka-shantyai.
maha-munir mukta ghanopa-deho,
yatha-arvindabhyu-dayaya bhasvan.(8)

yah – who, *pradurasit* – appeared or descended, *prabhu-shakti-bhumana* – beneficial and godly teachings, *bhavya* – noble beings, *shayalina* – in the hearts of, *kalanka shantyai* – to destroy the dark stigma, *maha munih* – supreme in sages, *mukta-ghanopa-dehah* – free of the cover of ruinous *karmas, yatha* – as, *arvindabhyu-dayaya* – for the blooming of lotuses, *bhasvan* – like the sun free of the cover of clouds.

Shri Ajita Nath Jinendra, on account of his absolute knowledge and supremacy amongst gods, *ganadharas* and the like, was known as *maha-muni*, supreme among the sages. Acharya Samantabhadra, in continuation of the previous shloka, says that the same *maha-muni*, Shri Ajita Nath Jinendra, appeared to wipe *karmic* blemishes from minds of noble beings by his beneficial and godly teachings, in the same way as the sun unencumbered by clouds, rises to bring lotuses to bloom.

येन प्रणीतं पृथु -धर्म-तीर्थं,
ज्येष्ठं जनाः प्राप्य जयन्ति दुःखम् ।
गाङ्गं ह्रदं चन्दन-पङ्क-शीतं,
गज-प्रवेका इव घर्म-तप्ताः ॥ (9)

अन्वयार्थः (येन) जिन अजितनाथ भगवान् के द्वारा (प्रणीतं) प्रकाशित (पृथु) अत्यन्त विस्तृत एवं (ज्येष्ठं) श्रेष्ठ (धर्मतीर्थम्) धर्मरूपी तीर्थ अथवा धर्म के प्रतिपादक श्रुत को (प्राप्य) पाकर (जनाः) भव्यजीव

(दुःखं) संसार परिभ्रमणरूप क्लेश को उस तरह (जयन्ति) जीत लेते हैं जिस तरह कि (घर्मतप्ताः) सूर्य के आताप से पीड़ित (गजप्रवेकाः) बड़े-बड़े हाथी (चन्दनपकङ्कशीतं) चन्दन के द्रव के समान शीतल (गाङ्गंह्रदं) गङ्गा नदी के द्रह-अगाध जल को पाकर सूर्य के संताप से उत्पन्न दुःख को जीत लेते हैं।

yena pranitam prithu-dharma-tirtham,
jyestham janah prapya jayanti duhkham.
gangam hradam candana-panka-shitam,
gaja-praveka iva dharma-taptah.(9)

yena – through whom, *pranitam* – stated by, *prithu* – wide and large, exhaustive, *dharma-tirtham* – holy place in form of religious principles, *jyeshtham* – noble or elders, *janah* – beings, *prapya* – by acquiring, *jayanti* – victory, *duhkham* – miseries, *gangam* – river Ganga, *hradam* – water, *candana* – sandal, *panka* – paste, *shitam* – cooling, *gaja-praveka* – big elephants, *iva* – like, *dharma* – sun, *taptah*, – scorched.

Noble beings by listening, contemplating and dwelling on the religious principles, clearly and exhaustively stated by, Shri Ajita Nath Jinendra, easily gain victory over miseries of transmigration and find reprieve from the same, in a way, as big elephants get reprieve from the scorching heat of the sun, by dousing themselves in deep waters of the river Ganga, cooling like a sandal paste, (I pray that the same Shri Ajita Nath Jinendra may please be kind enough to bestow the *arhantya lakshmi* of *ananta catushtaya* on me also.)

स ब्रह्म-निष्ठः सम-मित्र-शत्रुर्,
विद्या-विनिर्वान्त-कषाय दोषः।
लब्धात्म-लक्ष्मी-रजितो-जितात्मा,
जिन-श्रियं मे भगवान् विधत्ताम् ॥(10)

अन्वयार्थः (विद्याविनिर्वान्तकषायदोषः) जिन्होंने परमागम के ज्ञान और उसमें प्रतिपादित मोक्षमार्ग के अनुष्ठान रूप विद्या के द्वारा कषाय रूपी दोषों को बिल्कुल नष्ट कर दिया है, जो (ब्रह्मनिष्ठः) शुद्ध आत्मस्वरूप में स्थित हैं, (सममित्रशत्रुः) जिन्हें मित्र और शत्रु समान हैं, (लब्धात्मलक्ष्मीः) जो आत्मा की अनन्त ज्ञानादिरूप लक्ष्मी को प्राप्त कर चुके हैं और (जितात्मा) जिन्होंने अपने आप को जीत लिया है अर्थात् जो इन्द्रियों के अधीन नहीं हैं (सः) वे (अजितः भगवान्) अजितनाथ भगवान् (मे) मेरे लिये (जिनश्रियम्) आर्हन्त्य लक्ष्मी-अनन्त ज्ञानादि विभूति (विधत्ताम्) प्रदान करें।

sa brahma-nishthah sama-mitra-shatrur,
vidya-vinirvanta-kashaya doshah.
labdhatma-laksmi-rajito-jitatma,
jina-shriyam me bhagavan vidhattam. *(10)*

sa – that, *brahma-nishtah* – engrossed in Self, *sam-mitra-shatruh* – friends and foes alike, *vidya* – knowledge, *vinir-vanta* - annihilated, *kashaya* – passion, *doshah* – faults, *labdhatma-laksmih* – having obtained the lakshmi, *ajitah* – Shri Ajita Nath Jinendra, *jitatma* – controller of the self, *jina-shriyam* – *arhantya lakshmi*, *me* – on me, *bhagavan* – Lord or God, *vidhattam* – may please bestow.

Who has completely destroyed the feeling of anger and lust by acquiring the right knowledge and by following the ways prescribed there-in, and who is completely engrossed in his own Self, free of love and hatred alike, makes no distinction between friends and foes, and who has become owner of the lakshmi of *ananta catushtaya* (*ananta-jnana*, *ananta-darshana*, *ananta-sukha* and *ananta-virya*), and has conquered the self, gained complete control over all his senses, I pray, may, the same Shri Ajita Nath Jinendra, be kind enough to bestow the *arhantya lakshmi* of *ananta catushtaya* on me.

3

Shri Shambhava Jina Stavanam

इन्द्रवज्रा छन्दः

त्वं शम्भवः संभव-तर्ष-रोगैः,
संतप्य-मानस्य जनस्य लोके ।
आसी-रिहा-कस्मिक एव वैद्यो,
वैद्यो यथाऽनाथ-रुजां प्रशान्त्यै ॥ (11)

अन्वयार्थः हे भगवन्! (त्वं) आप [से भव्य जीवों को] (शंभवः) सुख प्राप्त है [इसलिए आप शम्भव हैं] आप (इह लोके) इस संसार में (संभवतर्षरोगैः) सांसारिक भोग तृष्णा रूप रोगों से (संतप्यमानस्य) अत्यन्त पीड़ित (जनस्य) प्राणियों के लिये [तथा = उस तरह] (आकस्मिक एव) फल की अपेक्षा से रहित (वैद्यः) वैद्य (आसीः) हुए थे (यथा) जिस तरह कि (अनाथरुजाम्) अशरण मनुष्यों के रोगों की (प्रशान्त्यै) शान्ति के लिये (वैद्यः) धनादि की इच्छा से रहित वैद्य होता है।

tvam shambhavah sambhava-tarsha-rogaih,
santapya-manasya janasya loke.
asi-riha-kasmika eva vaidyo,
vaidyo yatha-natha-rujam prashantyai. (11)

tvam – Thy or Thou, *shambhavah* – hath attained the bliss, *sambhava* – worldly pleasures, *tarsha-rogaih* –maladies of want and desires, *santapya-manasya* – immensely suffering from, *janasya* – mundane beings, *loke* – in the world, *asih* –were, *iha* – this, *akasmika* – selfless, *eva* – like, *vaidyah* – healer or vaidya, *vaidyo* – without any desire of pecuniary gains, *yatha* – as, *anatha-rujam* – poor and helpless beings, *prashantyai* – for peace and comfort to.

Shambhava is one who attains bliss.

O Lord, Thou art *Shambhava*, for, Thou hath brought happiness and bliss to the people in this world. Thou hath been a selfless healer for the worldly beings suffering immensely from the maladies of worldly pleasures, wants and desires, etc. Thou art a benevolent selfless vaidya (physician) for the poor and helpless ailing people.

अनित्य-मत्राण-महं क्रियाभिः,
प्रसक्त-मिथ्याऽध्यवसाय-दोषम् ।
इदं जगज्-जन्म-जरान्त-कार्तं,
निरञ्जनां शान्ति-मजी-गमस्त्वम् ॥ (12)

अन्वयार्थः हे भगवन्! (अनित्यम्) नश्वर (अत्राणम्) रक्षक रहित, (अहं क्रियाभिः) मैं [ही सब पदार्थों का कर्त्ता धर्त्ता हूँ, इस प्रकार अहंकार ममकार की] क्रियाओं से (प्रसक्त) संलग्न (मिथ्याध्यवसायदोषम्) मिथ्या मतिज्ञान रूप दोष से दूषित तथा (जन्मजरान्त कार्तम्) जन्म बुढ़ापा और मृत्यु से पीड़ित (इदं जगत्) इस जगत को (त्वम्) आपने (निरञ्जनां) कर्म कलङ्क से रहित मुक्ति रूप (शान्तिम्) शन्ति को (अजीगमः) प्राप्त कराया है।

anitya-mantrana-maham kriyabhih,
prasakta-mithya-adhyavasaya-dosham.
idam jagaj-janma-jaranta-kartam,
niranjanam shanti-maji-gamastvam. (12)

anityam – trasient, *atranam* – unprotected, *aham* – I am, *kriyabhih* – creator or doer of things, *prasakta* – involved, *mithya-adhyavasaya-dosham* – flawed with vain false and petty knowledge, *idam* – this, *jagat* – world, *janma-jaranta* – birth, old age and end or death, *kartam* – ever miserable, *niranjanam* – pure and free of all karmic dirt or blemishes, *shantim* – blissful peace, *ajigamah* – made, *tvam* – Thou or Thee.

O Lord, Thou have turned this transient, unprotected unhappy and miserable world, which is flawed by vain, false and petty knowledge, (that I am the creator and doer of all things,) and ever miserable on account of the pangs of birth, old age and death, into a blissful place, by depicting it as a means of attaining unblemished, everlasting bliss of moksha.

शत-ह्रदोन्मेष-चलं हि सौख्यं,
तृष्णा-मयाप्या-यन-मात्र-हेतुः ।
तृष्णाभि-वृद्धिश्च तपत्यजस्रं,
तापस्तदा-यासय-तीत्य-वादीः ॥ (13)

अन्वयार्थ: (हि) निश्चय से (सौख्यं) इन्द्रिय जन्य सुख (शतह्रदोन्मेषचलम्) बिजली की कोंद के समान चञ्चल है तथा (तृष्णामयाप्यायनमात्रहेतुः) तृष्णा रूपी रोग की पुष्टि मात्र का कारण है। (च) और (तृष्णाभिवृद्धिः) तृष्णा की चौमुखी वृद्धि (अजस्रं) निरन्तर (तपति) ताप उत्पन्न करती है, एवं वह (तापः) ताप (तत्) उस जगत् को (आयासयति) क्लेशों की परम्परा द्वारा दुःखी करता है (इति अवादीः) ऐसा आपने कहा था।

shata-hradonmesha-calam hi saukhyam,
trishna-mayapya-yan-matra-hetuh.
trishnabhi-vriddhishca tapatyajasram,
tapastada-yasaya-titya-vadih. (13)

shata-hradonmesha-calam – trasient like a flash of lightning,

hi – certainly, *saukhyam* – sensuous pleasures, *trishna* – greed or wants, *mayapyayan* – malady of desires, *matra* – only, *hetuh* – cause, *trishna* – desires, *abhivriddhih* – progressive increase, *ca* – and, *tapati* – heat producing, *ajasram* – constantly, *tapah* – heat, *tad* – that, *ayasayti* – troubles, *iti* – as, like this, *avadih* – told, said.

Sensuous pleasures, like a flash of lightning are indeed, very transitory, they are the cause of lots of maladies of want and desires. Progressive increase in wants and desires, is the root cause of all the troubles, it leads to the ever growing heat of involvement in material and related activities, which make people constantly unhappy. Such was the right solution told by Thee, O Shri Shambhava Nath Jinendra, to the people, for ending all the miseries in this world.

बन्धश्च मोक्षश्च तयोश्च हेतू,
बद्धश्च मुक्तश्च फलं च मुक्तेः।
स्याद्वादिनो नाथ तवैव युक्तं,
नैकान्त-दृष्टेस्त्व-मतोऽसि शास्ता॥ (14)

अन्वयार्थ: (हे नाथ) हे भगवन्! (बन्धश्च) बन्ध और (मोक्षश्च) मोक्ष, (तयोर्हेतू च) बन्ध और मोक्ष के हेतु (बद्धश्च) बद्ध आत्मा (मुक्तश्च) मुक्त आत्मा (च) और (मुक्तेः) मुक्ति का (फलं) फल यह सब (स्याद्वादिनः) अनेकान्तमत से निरूपण करने वाले (तवैव) आपके ही मत में (युक्तं) ठीक होता है (एकान्तदृष्टेः न) एकान्तदृष्टि रखने वाले के मत में ठीक नहीं होता (अतः) इसलिए (त्वम्) आप ही (शास्ता) तत्त्वोपदेष्टा हैं।

bandhashca mokshashca tayoscha hetu,
baddhashca muktashca phalam ca mukteh.
syadvadino natha tavaiva yuktam,
naikanta-drishtestva-mato-asi shasta. (14)

bandhah – bondage, *ca* – and, *mokshah* – moksha, *ca* – and, *tayah* – of both, *hetu* – cause, *baddhah* – bonded soul, *ca* – and, *muktah* – liberated, *ca* – and, *phalam* – result, ca – and, *mukteh* – liberation, *syadvadinah* – from anėkantist (non-absolutist) view of *syadvada* (the doctrine of qualified assertion), *natha* – O Lord, *tava* – Thine, *iva* – like, *yuktam* – fit rightly, *nah* – is not, *ekanta* – ekantic (one-sided), *drishti* – view, holder of, *tvam* – Thou, *atah* – so that is why, *asi* – art, *shasta* – right preacher.

O Lord, *bandha* (bondage) and moksha (liberation), and *baddhaya atma* (bonded soul) and the *mukta atma* (liberated soul), which are the cause of *bandhya* (bondage) and moksha (liberation) and the fruit of liberation, all rightly fit, in Thy precepts of anekanta, and do not find place in the ekantic view. Therefore, O, Shri Shambhava Nath Jinendra, Thou art the right preacher of the *tattvas* (substances).

This is further explained as below:

Deep unfathomable relationship existing between the soul and the *karmas*, is known as *bandha* or bondage, and the dissolution of this relationship is termed moksha, liberation or salvation. Perverse thinking and misbelief etc. is the cause of bondage, while the right perception coupled with true qualities of the soul etc. leads to salvation or moksha. Soul tied to the mass of *karmas* is bonded, while the soul untied from this mass of *karmas* is free or liberated. Attainment of the eight sublimes like *ananta jnana*, *ananta darshana* etc. is the result of this liberation (moksha). Provision (accomodation) for all these is only possible in precepts laid by Thee, O, Shri Shambhava Nath Jinendra, for Thee looketh at the objects from the anekantic view (multiple angles), and which is not possible in the ekantic (one-sided) view.

शक्रोऽप्य-शक्तस्तव पुण्यकीर्तेः
स्तुत्यां प्रवृत्तः किमु मादृशोऽज्ञः ।

तथापि भक्त्या स्तुत-पाद-पद्मो,
ममार्य! देयाः शिव-तातिमुच्चैः ॥ (15)

अन्वयार्थः (आर्य) हे आर्य! (पुण्यकीर्तेः) पुण्यवर्धक स्तुति से युक्त (तव) आपकी (स्तुत्यां) स्तुति में (प्रवृत्तः) प्रवृत्त हुआ (शक्रः अपि) इन्द्र भी जब (अशक्तः) असमर्थ रहा है तब (मादृशः अज्ञः किमु) मेरे जैसा अज्ञानी पुरूष कैसे समर्थ हो सकता है? [यद्यपि यह बात है] (तथापि) तो भी (भक्त्या) तीव्र अनुराग द्वारा (स्तुतपाद पद्मः) स्तुत चरण कमलों से युक्त आप (मम) मेरे लिये (उच्चैः) उत्कृष्ट (शिवतातिम्) यथार्थ सुख की सन्तति को (देयाः) प्रदान करें।

shakro-apya-shaktastava punyakirteh,
stutyam pravrittah kimu madrisho-ajnah.
tathapi bhaktya stuta-pada-padmo,
mamarya! deyah shiva-tati-muccaih. (15)

shakrah – Indra, *api* – also, *ashaktah* – incapable of, *tava* – Thine, *punyakirteh* – holding the glory of holy deeds, *stutyam* – to eulogize, *pravrittah* – involved, *kimu* – wonder how, *madrishah* – like me, *ajnah* – ignorant mortal, *tathapi* – even then, *bhaktya* – out of sheer devotion, *stuta-pada padmo* – eulogizing Thy lotus feet, *mam* – for me, *shiva-tati* – the sublime bliss, *uccaih* – highly.

O, the revered great Lord Shri Shambhava Jinendra! When, the divinely glorious and supreme among gods, Indra, is incapable of eulogizing Thee adequately then how could it be possible for an ignorant mortal like me, to do so. Even then, while in such a hopeless state, out of sheer and devotion, I am eulogizing Thy lotus feet, and as a consequence of that, may I please be granted the highly sublime bliss of the Self, instead of the worldly pleasures and comforts.

4

Shri Abhinandana Jina Stavanam

वंशस्थ छन्दः

गुणाभि-नन्दा-दभि-नन्दनो भवान्
दयावधूं क्षान्ति-सखी-मशि-श्रियत्।
समाधि-तन्त्रस्तदु-पोप-पत्तये,
द्वयेन नैर्ग्रन्थ्य-गुणेन चाऽयुजत् ॥ (16)

अन्वयार्थ: हे भगवन्! (गुणाभिनन्दात्) अनन्तज्ञानादि गुणों की वृद्धि होने से (अभिनन्दनः) अभिनन्दन इस सार्थक नाम को धारण करने वाले (भवान्) आपने (क्षान्तिसखीं) क्षमारूप सखी से सहित (दयावधूम) दया रूप स्त्री का (अशिश्रियत्) आश्रय लिया था (च) तथा (समाधितन्त्रः) धर्म्यध्यान और शुक्लध्यान रूप समाधि को प्रधान लक्ष्य बना कर (तदुपोपपत्त्ये) उसकी सिद्धि के लिये आप (द्वयेन) अन्तरङ्ग और बहिरङ्ग के भेद से दोनों प्रकार के (नैर्ग्रन्थ्यगुणेन) निष्परिग्रहता रूप गुण से (अयुजत्) युक्त हुए थे।

gunabhi-nanda-dabhi-nandano bhavan,
dayavadhum kshanti-sakhi-mashi-shriyat.
samadhi-tantrastadu-popa-pattaye,
dvayena nairgranthya-gunena ca-ayujat. (16)

gunabhi-nandat – all round growth in *ananta-jnanadic* (infinite knowlgedge like) qualities, *abhinandanah* – holder of the meaningful name of Abhinandana, *bhavan* – you or Thou, *daya-vadhum* – lady companion *daya* (compassion), *kshanti-sakhim* – along with her friend forgiveness, *ashishriyat* – sought or took shelter of, *samadhi-tantrah* – making intense meditation as principal aim, *tadu-popa-pattaye* – to achieve that, *dvayena* – both types of internal and external, *nairgranthya-gunena* – supreme quality of absolute detachment, *ca* – and, *ayujat* – acquired.

O Lord, on account of all round growth in *ananta-jnanadic* (infinite knowledge like) qualities, Thou, the holder of the meaningful name of Abhinandana, sought shelter in the company of a lady companion, *daya* (compassion), along with her friend *kshanti* (forgiveness), and made intense meditation as Thine principal aim, and to achieve that, acquired the supreme quality of complete detachment – both internal and external.

The above is further clarified as follows:

From the very time of Thy birth, people started percieving all round growth in their morals, knowledge, wealth and prosperity, justifying the befitting name of Abhinandana held by Thee. Thou acquired both compassion (*daya*) and forgiveness (*kshanti*). Meditating intensely, first in *apaya-vichaya*[1] way, Thou gained the quality of compassion and later, by *shukla dhyan* (pure intense meditation) and forgiveness completely won over attachment. The only direct path to annihilate *karmans* is by undertaking *shukla dhyan*, and

1 Meditation is done in four ways:
   1. *apaya vichaya*: to meditate on the ways for the well being of the worldly beings
   2. *vipaka vichaya:* to meditate on the ways to purify the *karmas*
   3. *sansthana vichaya*: to meditate on the shape of the world.
   4. *ajnaya vichaya*: to meditate and develop faith in the way Jinendra Bhagavan has described the *tattvas*.

which is not possible without renouncing attachment. Attachment is the root cause of anxiety. That is why, Thou, completely gave up attachment – both internal and external, and gained full control over Thy own self.

अचेतने तत्कृत-बन्धजेऽपि च,
ममेद-मित्या-भिनि-वेशिक-ग्रहात् ।
प्रभंगुरे स्थावर-निश्चयेन च,
क्षतं जगत्-तत्त्व-मजि-ग्रहद्-भवान् ॥ (17)

अन्वयार्थ: (अचेतने) अचेतन शरीर में (च) और (तत्कृत-बन्धजेऽपि) उस अचेतन शरीर के द्वारा किये हुए कर्मबन्ध से उत्पन्न सुख दुःखादिक तथा स्त्री पुत्रादि पर पदार्थों में (ममेदम्) यह मेरा है मैं इसका स्वामी हूँ (इति) इस प्रकार के (अभिनिवेशिकग्रहात्) मिथ्या अभिप्राय को स्वीकार करने से (च) तथा (प्रभङ्गुरे) नष्ट होने वाले शरीरादिक पर पदार्थों में (स्थावर निश्चयेन) स्थायित्व के निश्चय से (क्षतं) नष्ट हुए (जगत्) जगत को (भवान्) आपने (तत्त्वं) जीवादि पदार्थों का यथार्थ स्वरूप (अजिग्रहत्) ग्रहण कराया है/समझाया है।

acetane tatkrita-bandhaje-api ca,
mameda-mitya-bhini veshika-grahat.
prabhangure sthavar-nishcayena ca,
kshatam jagat tattva maji-grahad-bhavan. (17)

acetane – in an inanimate or corporal body, *tatkrita-bandhaje-api* – pleasures and miseries due to *karmic bandha* (bondage to deeds) born out of that corporal body and external objects like son, wife or family, *ca* – and, *mamedam* – this is mine, and I am the owner of this, *iti* – of this type or such, *abhiniveshika* – false or illusionary notions, *grahat* – by accepting, *prabhangure* – perishable body like external objects, *sthavara* – existence, *nishcayena* – by determination, *ca* – and, *kshatam* – destroyed by, *jagat* – to world, *tattvam* – real nature of state of living substance, *ajigrahad* – made

to understand, *bhavan* – Thou or you.

The world was destroyed by the wrong notion, that this corporal body, pleasures, miseries and external objects like wife, son or family, born out of that body, as a result of *karmic bandha*: (bondage of deeds), are mine and I am the owner of the same, and perishable objects like body etc. are permanent, O Lord, Thou hath made that world understand, the true nature of the *jivadi tattvas*, (living and non-living substances).

The above is more clearly explained as below:

Body is corporal and different from the soul, and so the transactions with the outside world conducted through the instruments of this body, are corporal. For ages, due to wrong perception, people have accepted the false notion of mineness and attachment with the external objects, both living and non-living, to be real and connected with the soul. Based on this mis-conception, depending on good or bad outcome of the interaction and the nature of the matter, felt happy or unhappy. Moreover, the body and external objects are transient and destructible, but this world took them to be permanent. O Lord, Shri Abhinandana Nath Jinendra, Thou explained to the people, the true nature of living and non-living beings and showed them the right path.

क्षुदादि-दुःख प्रति-कारतः स्थितिर्,
न चेन्द्रि-यार्थ-प्रभवाल्प-सौख्यतः ।
ततो गुणो नास्ति च देह-देहिनो-
रितीद-मित्थं भगवान् व्यजि-ज्ञपत् ॥ (18)

अन्वयार्थः (क्षुदादिदुःखप्रतिकारतः) क्षुधा तृषा आदि के दुःख का प्रतिकार करने से अर्थात् भोजन पान ग्रहण करने से (च) और (इन्द्रियार्थप्रभवाल्पसौख्यतः) स्पर्शनादि इन्द्रियों के विषयों से उत्पन्न अल्प सुख से (देहदेहिनोः) शरीर और शरीरधारी आत्मा की (स्थितिः) सदा

स्थिति नहीं रहती (ततः) इसलिए उनसे उनका कुछ (गुणः) उपकार (नास्ति) नहीं है। (इत्थम्) इस तरह (इदम्) इस जगत् को (भगवान्) भगवान् अभिनन्दन जिनेन्द्र ने (इति) यह परमार्थ तत्त्व (व्यजिज्ञपत्) बतलाया है।

kshudadi-duhkha-prati-karatah sthitir,
na cendri-yartha-prabhavalpa-saukhyatah.
tato guno nasti ca deha-dehino-
ritida-mittham bhagavan vyaji-jnapat. (18)

ksudadi-duhkhah – pangs of hunger and thirst, *pratikaratah* – to supress, *sthitah* – give permanence, *na* – do not, *ca* – and, *indriyartha-prabhava* – sensuous, *alpa-saukhyatah* – momentery pleasures, *tatah* – therefore, *gunah* – benefit, *nasti* – do not bring, *ca* – and, *deha-dehino* – body and soul within that body, *iti* – this subtle truth, *ittham* – in this way, *bhagavan* – Thou, O Lord Shri Abhinandana Nath Jinendra, *vyaji-jnapat* - told or brought home to the people of this world.

Suppressing pangs of hunger and thirst by taking food and water, and momentary pleasures derived through the senses of touch, sight etc., do not give any permanence to the body and the soul within that body, and therefore do not provide any benefit to the people. O Lord, Shri Abhinandana Nath Jinendra, Thou were the one who brought home this subtle truth, in this way, to the people of this world.

The above is further explained as below:

Pangs of hunger and thirst make people very miserable, and to get reprieve from that, they indulge in eating and drinking, thinking that if the body is well fed, the body and the soul within that, will be there for ever. But it is not so. A well-cared body also comes to an end one day, and the soul migrates into another form. Similarly momentary pleasures and satisfaction derived through the senses of touch, hearing, sight etc. do not bring any permanence, either to the body or the soul within

that body. They, instead of giving any satisfaction, only aggravate the desires and do not yield any benefit to the body or the soul within that body in any way. That is why it is advisable to subdue attachment and enhance efforts to realise the true nature of the soul. O Lord, Shri Abhinandana Nath Jinendra, Thou were the one, who brought home this subtle truth in this way, to the people of this world.

जनोऽति-लोलोऽप्यनु-बन्ध-दोषतो,
भया-दकार्येष्विह न प्रवर्तते।
इहाऽप्य-मुत्राऽप्यनु-बन्ध-दोष वित्,
कथं सुखे संसज-तीति चाऽब्रवीत् ॥ (19)

अन्वयार्थः (जनः) मनुष्य (अतिलोलः अपि 'सन्') अत्यन्त आसक्त होता हुआ भी (अनुबन्धदोषतः) आसक्ति रूप दोष से (भयात्) राजा आदि के भय के कारण (इह) इस संसार में (अकार्येषु) अकरणीय कार्यों में (न प्रवर्तते) प्रवृत्त नहीं होता है फिर (इहापि अमुत्रापि) इस लोक और पर लोक दोनों ही जगह (अनुबन्धदोषवित्) आसक्ति के दोष को जानने वाला मनुष्य (सुखे) विषय सुख में (कथं संसजति) कैसे आसक्त होता है यह आश्चर्य की बात है (इति च अब्रवीत्) हे जिनेन्द्र! जगत् के जीवों को आपने यह भी बतलाया है।

jano-ati-lolo-apyanu-bandha-doshato,
bhaya-dakaryeshviha na pravartate.
iha-apya mutra-apyanu-bandha-dosha vit,
katham sukhe sansaja - titi cabravit. (19)

janah – a man, *ati-lolah api* – howsoever badly infatuated, *anubandha-doshatah* – evil effects of infatuation, *bhayat* – on account of the fear of the state or the society, *akaryeshu* – proscribed deeds, *iha* – in this world, *na* – does not, *pravartate* – commit or get involved, *iha* – in this world, *api* – too, *amutrapi* – in other world too, *anu-bandha-dosha* – evil effects of infatuation, *vit* – one who knows or realises,

katham – strange, how can he, *sukhe* – worldly pleasures, *sansajati* – let himself be captivated, *iti* – this subtle truth, *ca* – and also, *abravit* – explained.

A man, howsoever, badly infatuated with worldly sensuous pleasures, knowing the evil results of this infatuation, under fear of state and society, dare not commit any of the proscribed acts. One who realises the great miseries that he would have to undergo on account of such an involvement, not only in this world but in others too, it looks really strange, how he could let himself to be captivated by such sensuous pleasures. O Lord Shri Abhinandana Jinendra, Thou explained this subtle truth to the people of this world, and made them averse to sensuous pleasures.

स चाऽनु-बन्धोऽस्य जनस्य तापकृत्,
तृषोऽभि-वृद्धिः, सुखतो न च स्थितिः।
इति प्रभो लोक-हितं यतो मतं,
ततो भवा-नेव गतिः सतां मतः ॥(20)

अन्वयार्थ: (सः अनुबन्धः) वह आसक्तता (च) और आसक्तता से उत्पन्न होने वाली (तृषोऽभिवृद्धिः) उत्तरोत्तर तृष्णा की वृद्धि दोनों ही (अस्य जनस्य) इस विषयातिसक्त मनुष्य के लिये (तापकृत्) संताप उत्पन्न करने वाली है (सुखतः) प्राप्त हुए अल्पमात्र विषय सुखसे (न च स्थितिः) जीव की सुख से स्थिति नहीं होती अर्थात् अल्प सुख से जीव संतुष्ट नहीं होता (इति) इस तरह (प्रभो) हे स्वामिन् (यतः) चूंकि (मतं) आपका मत (लोकहितं) लोक कल्याणकारी है (ततः) इसलिए (भवानेव) आप ही (सतां) विवेकशाली सत्पुरूषों के (गतिः) शरण (मतः) माने गये हैं।

sa ca-anu-bandhosya janasya tapakrit,
trisobhi-vriddhih, sukhato na ca sthitih.
iti prabho loka-hitam yato matam,
tato bhava-neva gatih satam matah. (20)

sa – that, *ca* – and, *anubandhah* – infatuation, *asya* – this, or that, *janasya* – infatuated being, *tapakrit* – bring or cause miseries, *trishobhi-vriddhih* – progressively increasing desires born out of that infatuation, *sukhato* – momentary happiness gained from the worldly pleasures, *na* – not, *ca* – and, *sthitih* – lasting, *iti* – in this way, *prabho* – O Lord, *lokahitam* – well being of the people, *yatah* – as, *matam* – Thy precepts, *tatah* – therefore, *bhavaneva* – only Thou, *gatih* – refuge for, *satam* – the prudents, *matah* – are considered.

The infatuation for worldly sensuous pleasures and ever increasing desires as a result cause miseries to the infatuated. Momentary happiness gained from worldly pleasures is in no way lasting . Therefore, O Lord Shri Abhinandana Nath Jinendra, as Thy precepts are all for the wellbeing of the people Thou art the only refuge for the prudent.

5

Shri Sumati Jina Stavanam

उपजाति छन्दः

अन्वर्थ-संज्ञः सुमति-र्मुनिस्त्वं,
स्वयं मतं येन सुयुक्ति-नीतम्।
यतश्च शेषेषु मतेषु नास्ति,
सर्व-क्रिया-कारक तत्त्व-सिद्धिः ॥ (21)

अन्वयार्थः हे भगवन्! (त्वम्) आप (मुनिः) प्रत्यक्ष ज्ञानी हैं तथा (सुमतिः अन्वर्थसंज्ञः) सुमति इस सार्थक संज्ञा से युक्त हैं (येन) क्योंकि आपने (सुयुक्तिनीतम्) उत्तम युक्तियों से युक्त (तत्त्वं) तत्त्व (स्वयं मतं) स्वयं स्वीकृत किया है (च) और (शेषेषु मतेषु) आपके मत से शेष अन्य मतों (सर्वक्रियाकारकतत्त्वसिद्धिः) सम्पूर्ण क्रियाओं तथा कर्त्ता कर्म करण आदि कारकों की तत्त्वसिद्धि (नास्ति) नहीं है।

anvartha-sanjnah sumatir-munistvam,
svayam matam yena suyukti-nitam.
yatashca shesheshu mateshu nasti,
sarva kriya-karaka tattva- siddhih. (21)

anvartha-sanjnah – bears this meaningful noun (name),

sumatih – *sumati*, sound and logical mind, *munih* – clearly the wisest person, knowledge personified, *tvam* – Thou, *svayam* – of Thy own, without any outside help, *matam* – adopted the precept, *yena* – because, *suyukti-nitam* – based on sound logic and reasoning, *yatah* – which, *ca* – and, *shesheshu* – in any other than Thine, *mateshu* – precept or thought, *nasti* – does not exist, *sarva* – all, *kriya* – verb, activities, *karaka* – factors like subject, object, cause, etc., *tattva-siddhih* – establishment of true disposition of *tattvas*, *nasti* – does not exist.

One having a good, sound, wise and rational mind is called *sumati*. O Lord, Thou, art clearly the noblest, the wisest and the most knowledgeable, Thou rightfully beareth the meaningful name of Sumati. More so, because Thou hath of Thy own, without any outside help, based on sound logic and reasoning, adopted the precept of *tattvas*, explaining the true nature of the substances. No precept other than Thine, establishes this true disposition of all the verbs (activities) and *karakas* (factors like subject, object cause etc.) involved therein.

अनेक-मेकं च तदेव तत्त्वं,
भेदान्वय-ज्ञान-मिदं हि सत्यम्।
मृषोप-चारोऽन्य-तरस्य लोपे
तच्छेष-लोपोऽपि ततोऽनु-पाख्यम् ॥ (22)

अन्वयार्थ: (तदेव तत्त्वं) वही युक्ति सहित तत्त्व (अनेकं च एकं) अनेक तथा एक रूप है। (हि) निश्चय से (इदं भेदान्वयज्ञानं) यह भेदज्ञान और अन्वयज्ञान [अनेक को विषय करने वाला यह भेदज्ञान और एक को विषय करने वाला अन्वयज्ञान] (सत्यम्) यथार्थ है। इनमें से किसी एक को (उपचार:) उपचार रूप कल्पित मानना (मृषा) मिथ्या है क्योंकि (अन्यतरस्य) दो में से किसी एक का (लोपे) अभाव होने पर (तच्छेषलोपोऽपि) उससे शेष अन्य धर्म का भी अभाव हो जाता है और

(ततः) दोनों का अभाव हो जाने से तत्त्व (अनुपाख्यम्) निः स्वभाव होने से अवाच्य हो जाता है।

aneka-mekam ca tadeva tattvam,
bhedanvya-jnana-midam hi satyam.
mrishopa-caro-anya-tarasya-lope,
tacchesha-lopopi-tatonu-pakhyam. (22)

anekam ca ekam – multi as well as single facet, *tadeva* – the same, that was established, *tattvam* – *jivadi tattva* (living and non-living substances), *bhedanvya- jnana* – *bheda jnana*, is that knowledge which differentiates the various properties and *anvaya jnana* is that knowledge which singles out a property, *idam* – this, *satyam* – is real or true, *mrisha* – false or wrong, *upcarah* – formally, to treat one property as imaginary, *anya* – *tarasya* – either of the two, *lope* – accepting the omission of, *tacchesha* – the remaining other property, *lope* – disappears, *api* – also, *tatah* – and then (on account of absence of both), *anupakhyam* – becomes propertyless unreal or inexpressible.

Bheda jnana is that knowledge which differentiates the various properties, while *anvaya jnana* is that knowledge which singles out a property.

O Sumati Jineshvara, based on Thy deep understanding, sound reasoning and right knowledge of both *bheda jnana* and *anvaya jnana*, the same *jivadi-tattva*, that Thou hath established, depending on the standpoint from which it is viewed, it is single as well as multifaceted. And this is certainly true, because the variance that is depicted in its multifaceted approach is in reference to its form and modification thereof, while its natural attributes, in their pure form, remain unchanged. To accept the significance of only either of the two formally is wrong, because the acceptance of the one and rejection of the other makes the substance lose its basic nature and it becomes inexpressible.

In case of humans, as per *paryayarthic naya* (standpoint), a

human being has different forms in varying situations depending on his internal (mental or psychological make up such as feelings of pleasure and pain) and external (physical such as childhood, youth and old age) conditions. But looking from the *dravyarthic naya*, in every situation he is the same being, and so is only one. The purport is that every substance when viewed from varying standpoints has different forms and the knowledge that ascertains the difference between them is the real truth. Both *dravya* (basic substance and its natural attributes) and *paryaya* (form or mode) are *avinabhuta*, i.e. mutually related to each other in a way where one cannot exist without the other. Accepting the omission of one, by itself leads to the disappearance of the other. Disappearance of both makes the substance lose its basic nature and it becomes inexpressible.

सतः कथंचित् तदसत्व-शक्तिः
खे नास्ति पुष्पं तरुषु-प्रसिद्धम्।
सर्व-स्वभाव-च्युत-मप्रमाणं,
स्व-वाग्-विरुद्धं तव दृष्टि-तोऽन्यत् ॥ (23)

अन्वयार्थ: (सतः) स्वद्रव्यक्षेत्र काल भाव की अपेक्षा सद्रूप जीवादि पदार्थ के (कथञ्चित) किसी अपेक्षा पर द्रव्य क्षेत्र काल भाव की अपेक्षा (असत्वशक्तिः) असद्रूपता है जैसे कि (पुष्पं) फूल (तरुषु) वृक्षों पर (प्रसिद्धम्) प्रसिद्ध है (खे) आकाश में (नास्ति) नहीं है। यदि तत्त्व को (सर्वस्वभावच्युतं) सत्त्व और असत्व-दोनों प्रकार के स्वभाव से च्युत माना जायेगा तो वह (अप्रमाणं) प्रमाण रहित हो जावेगा। हे भगवन्! (तव दृष्टितः अन्यत्) आपके दर्शन के सिवाय अन्य सब दर्शन (स्ववाग्विरुद्धं) स्ववाणी से विरुद्ध हैं। अर्थात् स्ववचन-बाधित हैं।

satah kathancit tadasatva-shaktih,
khe nasti pushpam tarushu-prasiddham.
sarva-svabhava-cyuta-mapramanam,
sva-vag-viruddham tava drishti-tonyat. (23)

satah – form and properties exhibited by a substance when viewed in reference to its own natural state: substance, area or location, time and disposition, *kathancit* – probably, *tada* – in certain other reference to a different state: substance, area or location, time and disposition, *asatva-shaktih* – different (not the same) form and properties, *khe* – in the sky, *nasti* – does not exist, *pushpam* – flower, *tarushu* – on a tree or plant, *prasiddham* – well known, to be real, *sarva* – all, both real and unreal, *svabhava* – nature, *cyutam* – devoid of, *apramanam* – proofless, imaginary or undefinable, *sva-vag-viruddham* – self-contradictory, *tava* – Thou, Thine, *drishtitah* – doctrine, *anyat* – by others.

The form and properties which a substance (*jivadi tattva*) exhibits when viewed with reference to a standpoint in its own natural state: substance, area or location, time and disposition, probably which are not the same when viewed with reference to another standpoint in a different state. As for example, a flower is known to be real when viewed blooming on a plant or a tree, but becomes unreal when imagined to be so in the sky. If a certain substance is considered to be devoid of both its real and unreal nature, it becomes imaginary and undefinable. O Lord, the doctrines preached by others than Thee, are self-contradictory. Thine is the only one, which explains the duality and the real truth.

This is further clarified as follows:

Each of the contradictory properties – true and untrue, single and multiple, distinct and common, exhibited in a substance, has it's own significance. Out of the above, in this shloka, only the dual facet of true and untrue nature of a substance is illustrated. Every substance in the world is real and existing when considered in its own natural state: substance, area or location, time and disposition, but becomes unreal and imaginary when viewed in a different perspective or state : substance, area or location, time and disposition. As for example, existence of a flower is real and meaningful when viewed in context of a

plant or a tree, but becomes unreal and nonexistent when considered to be existing in the sky. In a way existence of contradictory properties – true and untrue, real and unreal etc. is inherent in an object.

न सर्वथा नित्य-मुदेत्य-पैति
न च क्रिया-कारक-मत्र युक्तम् ।
नैवा-सतो जन्म सतो न नाशो,
दीपस्तमः पुद्गल-भावतोऽस्ति ॥ (24)

अन्वयार्थः (सर्वथा नित्यं) सब प्रकार से नित्य वस्तु (न उदेति) न उत्पन्न होती है (न अपैति) न नष्ट ही होती है (च न) और न (अत्र) इस मान्यता में (क्रियाकारकं युक्तम्) क्रिया कारक भाव ही संगत होता है। क्योंकि (असतः) असत्-अविद्यमान पदार्थ का (नैव जन्म) जन्म नहीं होता और (सतो न नाशः) विद्यमान पदार्थ का नाश नहीं होता [यदि कहा जाये कि जलता हुआ दीपक बुझा देने पर उसमें क्या शेष रह जाता है यहाँ तो सत् का नाश मानना पड़ेगा तो उसका उत्तर यह है कि] (दीपः) दीपक (तमः पुद्गलभावतः अस्ति) अन्धकार रूप पुद्गल द्रव्य के रूप में विद्यमान रहता है।

na sarvatha nitya-mudetya-paiti,
na ca kriya-karaka-matra yuktam.
naiva-sato janma sato na nasho,
dipastamah pudgala-bhavatosti. (24)

na – neither, *sarvatha* – ever, *nityam* – permanent or everlasting object, *udeti* – is created, *na apaiti* – nor destroyed, *na ca* – and does not, *kriya-karakam* – activity subject or object, *atra* – here acceptence of this hypothesis, *yuktam* – involve, *naive* – neither, *asatah* – imaginary or non-existing substance, *janma* – is born or created, *sato* – existing, *na* – is not, *nashah* – destroyed, *dipah* – lamp, *tamah* – darkness, *pudgala* – lifeless substance, *bhavatah* –

in form of, *asti* – exists.

A permanent object is neither created nor destroyed. And acceptance of this hypothesis does not involve any activity, subject or object, because of the simple reason that no imaginary object can be created and no permanent object can be destroyed. For example, if one asks, what remains after a lighted lamp is extinguished and argues that the real object here now has completely vanished, the answer would be, although the lighted lamp that existed previously in form of light has vanished, but it still exists in *pudgala* (non-living) form of darkness.

This is further explained as follows:

Every substance in the world is made up of *dravya* (basic material) and *paryaya* (corresponding form). With reference to *dravya* (material) it is permanent (*nitya*) and when considered with reference to form (*paryaya*) it is non-permanent (*anitya*). Generation or production is transformation into a new form, while destruction, would be loosing its original form.

If one asks what remains after a lighted lamp is extinguished, here one may say, that the real object now has been destroyed. It is incorrect to accept that, for the lighted lamp, which previously existed in the *pudgala* form of light, now after being extinguished, has taken the *pudgala* form of darkness. It has not been permanently destroyed. In this way, the acceptance of both, contextual permanence and non-permanence is logical and correct explanation of the reality.

विधि-र्निषेधश्च कथञ्चि-दिष्टौ,
विवक्षया मुख्य-गुण-व्यवस्था ।
इति प्रणीतिः सुमतेस्तवेयं,
मति-प्रवेकः स्तुवतोऽस्तु नाथ ॥ (25)

अन्वयार्थ: (विधि:) अस्तित्व (च) और (निषेध:) नास्तित्व दोनों ही (कथञ्चित्) किसी अपेक्षा से (इष्टौ) इष्ट हैं। (विवक्षया) वक्ता की इच्छा में उनमें (मुख्यगुणव्यवस्था) मुख्य और गौण की व्यवस्था होती है। (इति) इस तरह (इयं) यह (प्रणीति:) तत्त्व निरूपण की पद्धति (सुमते: तव) आप सुमतिनाथ स्वामी की है। (नाथ) हे स्वामिन्! (त्वां स्तुवत: मे) आपकी स्तुति करते हुए मुझे (मतिप्रवेक:) मति का उत्कर्ष प्राप्त होवे।

vidhir-nishedhashca kathanci-dishtau,
vivakshaya mukhya-guna-vyavastha.
iti pranitih sumatestaveyam,
mati-pravekah stuvato-astu natha. (25)

vidhih – affirmation or existence, *nishedhah* – denial or negation of that, non-existence, *ca* – and, *kathancit* – probably or in a certain context, *ishtau* – significant, *vivakshaya* – intention of the speaker, *mukhya-guna-vyavastha* – creates the state of main or principal and secondary or unimportant, *iti* – this, *pranitih* – method of analysing the nature of *tattvas*, *sumateh* – O Lord Sumati Nath, *tava* – only in Thee, *iyam* – in this way, *mati-pravekah* – may such wisdom be awakened in me, *stuvatah* – while worshipping Thee, *astu* – may be, *natha* – O Lord.

Both the presence and absence of certain contradictory properties in a substance, when viewed in their respective contexts become significant. It is the choice of the author, which makes one appear principal or important and the other secondary or unimportant. This method of analysing the true nature of a substance in such a way, O Svami Sumati Nath, is only Thine. O Lord, I pray, may the same wisdom be awakened in me while eulogizing Thee.

This is further clarified as below:

When question of permanent and non-permanent, single and multiple, distinct and common and similar other conflicting

properties in a substance arises, the first one is called *vidhi* (affirmation) and the second, opposite of that *nishedha* (denial). In the earlier shloka, question of permanent and non-permanent nature of the substance was raised and so *vidhi* represents permanent and *nishedha* non-permanent nature in a substance. A substance from a certain point of view is permanent and from another is non-permanent. The state of permanence or non-permanence depends on the choice of the speaker, and it is his point of view which makes one out of the two meanings, primary or principal and the other secondary or unimportant.

As Lord Sumati Nath is endowed with the best of wisdom and so the methodology of his analysing the nature of the substance was the best. "O Lord, pray, may I be bestowed with the same wisdom as a reward of my eulogy to Thee" was the wish expressed by the Acharya, Svami Samantabhadra in his prayer.

6

Shri Padmaprabha Jina Stavanam

उपजाति छन्दः

पद्मप्रभः पद्म-पलाश-लेश्यः
पद्मा-लया-लिङ्गित चारु-मूर्तिः ।
बभौ भवान् भव्य-पयो-रुहाणां,
पद्मा-कराणा-मिव पद्म-बन्धुः ॥ (26)

अन्वयार्थः (पद्मपलाशलेश्यः) जिनके शरीर का वर्ण कमल पत्र के समान लाल रंग का था तथा (पद्मालयालिङ्गितचारुमूर्तिः) जिनकी आत्मस्वरूप निर्मलमूर्ति अनन्तज्ञानादिरूप अन्तरंग लक्ष्मी से एवं जिनकी समस्त उत्तम लक्षणों से सहित शरीर रूप मूर्ति निःस्वेदत्व आदि-पसीना के अभाव आदि रूप बाह्य लक्ष्मी से आलिंगित थी ऐसे (पद्मप्रभः) पद्मप्रभ जिनेन्द्र थे। हे जिनेन्द्र (भवान्) आप (भव्यपयोरुहाणां) भव्य जीव रूप कमलों के हितोपदेश रूप विकास के लिये उस तरह (बभौ) सुशोभित हुए थे जिस तरह कि (पद्माकराणामिवपद्मबन्धुः) कमल समूह के विकास के लिये सूर्य सुशोभित होता है।

padmaprabhah padma-palasha-leshyah,
padma-laya-lingita caru-murtih.
babhau bhavan bhavya-payo-ruhanam,

padma-karana-miva padma-bandhuh. (26)

padmaprabhah – Padmaprabha Jinendra, *padma* – lotus flower, *palasha* –red hue, *leshyah* – body tone, *padma-laya* – gracious lakshmi, both internally and externally, *alingata* – in full embrace of, *caru* – unsullied and most handsome, *murtih* – body structure, *babhau* – adorned or graced with, *bhavan* – Thou, *bhavya* – noble beings, *payo* – lotus like, *ruhanam* – beneficial, spiritual development, *padma-karanam* – sun with its rays, *iva* – like, *padma-bandhuh* – cluster (friends) of lotuses.

Body of Shri Padmaprabha Jinendra, befitting his name, had a red hue like that of a lotus flower. His body was in full embrace of the gracious lakshmi, both internally and externally. Internally he was absolutely pure and endowed with *ananta jnanadic* (infinite knowledge, etc.) virtues, while on the outside his body was unsullied and most handsome, bearing all the lucky signs and devoid of sweat etc. Such a Lord Shri Padmaprabha Jinendra, once adorned this earth for the benefit and for the spiritual development of noble beings by his divine teachings, as the sun with its rays does for blossoming of lotus flowers.

बभार पद्मां च सरस्वतीं च,
भवान् पुरस्तात् प्रति-मुक्ति-लक्ष्म्याः ।
सरस्वती-मेव समग्र-शोभां,
सर्वज्ञ-लक्ष्मीं ज्वलितां विमुक्तः ॥ (27)

अन्वयार्थः हे पद्मप्रभजिनेन्द्र! (भवान्) आपने (प्रतिमुक्तिलक्ष्म्याः पुरस्तात्) मोक्ष रूपी लक्ष्मी के पूर्व अर्थात् अरिहन्त अवस्था में (पद्माम्) अनन्तज्ञानादि रूप लक्ष्मी (च) और (सरस्वतीं) दिव्यवाणी-दिव्यध्वनि को (बभार) धारण किया था अथवा (समग्रशोभां) समस्त पदार्थों के प्रतिपादन रूप विभूति और समवशरणादि रूप समस्त शोभा से युक्त (सरस्वतीमेव) दिव्यवाणी को ही धारण किया था पीछे (विमुक्तः सन्) समस्त कर्ममल

से रहित होकर (ज्वलितां) देदीप्यमान-सदा उपयोग रूप (सर्वज्ञ लक्ष्मीं) सर्वज्ञता रूप लक्ष्मी को धारण किया था।

babhara padmam ca sarasvatim ca,
bhavan purastat prati-mukti-lakshmyah.
sarasvati-meva samagra-shobham,
sarvajna-lakshmim jvalitam vimuktah. (27)

babhara – acquired, *padman* – *ananta jnanadic* lakshmi, infinite knowledge, etc., *ca* – and, *sarasvatim* – divine speech, voice or words, *ca* – and, *bhavan* – Thou or you, *purastat* – prior to, *prati-mukti-lakshmyah* – attaining the lakshmi of *moksha*, or emancipation, in the state of *arahanta* hood, *sarasvati-meva* – firstly the divine speech, *samagra-shobham* – accompanied by all the display of splendor and majesty of *samavasharan* etc., *sarvajna-laksmim* – omniscient moksha lakshmi, *jvalitam* – lustrous, *vimukta* – devoid of all *karmic* dirt.

O Lord Shri Padmaprabha Jinendra, prior to attaining moksha (liberation), in the stage of *arahanta*-hood, Thou acquired *ananta catushtaya* – *ananta jnanadic* lakshmi (infinite knowledge, etc.) and divine speech. In other words, in *arahanta* stage Thou, first acquired the divine speech along with all the splendor and majesty of *samavasharan*, and later, becoming free of all the *karmic* dirt Thou achieved the lustrous, omniscient moksha lakshmi.

शरीर-रश्मि-प्रसरः प्रभोस्ते,
बालार्क-रश्मिच्छवि-रालि-लेप ।
नरा-मरा-कीर्ण-सभां प्रभावच्,
छैलस्य पद्माभ मणेः स्व-सानुम् ॥ (28)

अन्वयार्थ: (बालार्करश्मिच्छविः) प्रातःकालीन सूर्य की किरणों के समान कान्ति वाले (ते: प्रभोः) आप स्वामी के (शरीररश्मिप्रसरः) शरीर सम्बन्धी

किरणों के समूह ने (नरामराकीर्णसभां) मनुष्य और देवों से व्याप्त समवशरण सभा को (पद्माभमणेः शैलस्य प्रभावत् स्वसानुमिव आलिलेप) उस तरह आलिप्त कर रक्खा था जिस तरह कि पद्मरागमणि के पर्वत की प्रभा अपने पार्श्वभाग को आलिप्त कर रखती है।

sharira-rashmi-prasarah prabhoste,
balarka-rashmicchavi-rali-lepa.
nara-mara-kirna-sabham prabhavac,
chailasya padmabha maneh sva-sanum. (28)

sharira – body, *rashmi* – luminous glow, *prasarah* – emanating from, *prabhoh* – O Lord, *te* – Thou or Thy, *balarka* – early morning sun, *rashmic* – like the rays, *chavih* – glorious brilliance, *ali-lepa* – engulfed, *nara-mara* – humans and gods alike, *akirna* – entire gathering of, *sabham* – at the assembly of *samavasharan*, *prabhavat* – illuminates, *sailasya* – hill of, *padmanabha maneh* – *padma rag mani*, *sva* – its, *sanum* – rear or hind part.

The brilliance of the body of Shri Padmaprabha Jinendra was like a *padma rag mani.*

The luminous glow emanating from Thy body, like that of tthe rays of early morning sun, had engulfed the entire gathering of gods and humans at the assembly of *samavasharan*, in the same way, as the glorious brilliance from a hill of *padma rag mani* does to its rear.

नभस्तलं पल्लवयन्निव त्वं,
सहस्र-पत्राम्बुज-गर्भ-चारैः ।
पादाम्बुजैः पातित-मार-दर्पो,
भूमौ प्रजानां विजहर्थ भूत्यै ॥ (29)

अन्वयार्थः हे जिनेन्द्र! (पातितमारदर्पः) कामदेव के गर्व को नष्ट करने वाले (त्वम्) आपने (सहस्रपत्राम्बुजगर्भचारैः) सहस्रदल कमलों के मध्य

में चलने वाले अपने (पादाम्बुजैः) चरण कमलों के द्वारा (नभस्तलं) आकाश तल को (पल्लवयन्निव) पल्लवों से युक्त जैसा करते हुए (भूमौ) पृथ्वी पर स्थित (प्रजानां विभूत्यै) प्रजाजनों की विभूति के लिये (विजहर्थ) विहार किया था।

nabhastalam pallavayanniva tvam,
sahasra-patrambuja-garbha-caraih.
padambujaih patita-mara-darpo,
bhumau prajanam vijahartha bhutyai. **(29)**

nabhastalam – entire space, *pallavayanniva* – made or covered with lush green foliage, *tvam* – Thou, *sahasra* – thousands of, *patrambuja* – lotus flowers, *garbha-caraih* – walked amidst, *padambujaih* – by Thy lotus feet, *patit-mara-darpah* – complete annihilator of the pride of Kamdeva, *bhumau* – existing on earth, *prajanam* – people or mortals, *vijahartha* – toured or undertook excursions, *bhutai* – for the prosperity and benefit of.

O, Shri Padmaprabha Jinendra. Thou who completely annihilated the pride of Kamdeva (god of lust and passion) and walked amidst thousands of lotus flowers, covering the entire space with lush green foliage (i.e. free of all diseases and famine, etc.) by the mere touch of Thy lotus feet, undertook excursions only for the benefit, wellbeing and prosperity of the people on this earth.

गुणाम्बुधे र्विप्रुष-मप्य-जस्रं,
नाखण्डलः स्तोतु-मलं तवर्षेः ।
प्रागेव मादृक् किमु-तालि भक्तिर्,
मां बाल-माला-पय-तीद-मित्थम् ॥ (30)

अन्वयार्थः हे भगवन्! (ऋषेः) समस्त ऋद्धियों के निधान स्वरूप (तव) आपके (गुणाम्बुधेः) गुण रूप सागर की (विप्रुषमपि) एक बूंद की भी

(अजस्रम्) निरन्तर (स्तोतुं) स्तुति करने के लिये जब (आखण्डलः) इन्द्र (प्रागेव) पहले ही (अलं न) समर्थ नहीं हो सका है तब (मादृक्) मेरे जैसा असमर्थ मनुष्य (किमुत) कैसे समर्थ हो सकता है? अर्थात् नहीं हो सकता। (अतिभक्तिः) यह तीव्र भक्ति ही (मां बालं) मुझ अज्ञानी से (इत्थं) इस तरह (इदं) इस स्तवन को (आलापयति) कहला रही है।

gunambudher viprusha-mapya-jasram,
nakhandalah stotu-malam tavarsheh.
prageva madrik kimu tati bhaktir,
mam bala-mala-paya-tida-mittham. (30)

gunambudheh – ocean of sublime virtues, *viprusham* – single drop of Thy praise, *api* – even, *ajasram* – constantly, *na* – not, *akhandalah* – Indra, *stotum* – to eulogize, *alam* – capable of, *tavarsheh* – O Lord, Thou, the abode of all *riddhies*, *prageva* – earlier, *madrik* – helpless like me, *kimuta* – how can succeed, *ati* – deep, *bhaktih* – sheer devotion, *mam balam* – ignorant me, *alapayati* – making me sing, *idam* – this eulogy, *ittham* – in this way.

O Lord Shri Padmaprabha Jinendra! Thou art the abode of all the *riddhies*. When Indra, the greatest among the gods, with all his boundless knowledge, wisdom, supreme power and constant efforts has failed to eulogize even a single drop from the ocean of Thy sublime virtues, then how can a helpless mortal like me, sing this eulogy? My sheer devotion to Thee, is only making an ignoramus of me.

7

Shri Suparshva Jina Stavanam

उपजाति छन्दः

स्वास्थ्यं यदात्यन्तिक-मेष पुंसां,
स्वार्थो न भोगः परि-भंगु-रात्मा ।
तृषोऽनु-षङ्गान् न च ताप-शान्ति-,
रितीद-माख्यद् भगवान् सुपार्श्वः ॥ (31)

अन्वयार्थः (यत् आत्यन्तिकं स्वास्थ्यम्) जो अविनाशी स्वरूपलीनता है (एष) यही (पुंसां) जीवात्माओं का (स्वार्थः) निजी प्रयोजन है (परिभङ्गुरात्मा) क्षणभंगुर (भोगः) भोग (स्वार्थः न) निजी प्रयोजन नहीं है। (तृषः) उत्तरोत्तर भोगाकाङ्क्षा की (अनुषङ्गात्) वृद्धि से (न च तापशान्तिः) ताप की शान्ति नहीं होती है (इति इदम्) इस प्रकार यह विवेक (भगवान् सुपार्श्वः) विशिष्टज्ञानी सुपार्श्वनाथ ने कहा है।

svasthyam yadatyantika-mesha punsam,
svartho na bhogah pari-bhangu-ratma.
trishonu-shangan na ca tapa-shanti-,
ritida-makhyad bhagavan suparshvah. (31)

svasthyam – engrossed in the Self, *yat* – which is, *atyantikam* – indestrutible, *esha* – this, *punsam* – living soul, *svarthah*

– very aim of oneself, *na* – is not the real purpose, *paribhanguratma* – momentary, *trishah* – progressive wants and desires, *anushangat* – increase, *na* – does not, *ca* – and, *tapah* – heat of miseries, *shantih* – bring any respite, *iti idam* – such prudence, *akhyad* – was preached by, *bhagavan suparshvah* – Thee, the most learned, Lord, Shri Suparshva Nath Jinendra.

Souls possessing infinite knowledge, etc. by virtue of their being devoid of all *karmas* and remaining always engrossed in their own Self, are known as *svastha* and their psychic disposition is termed as *svasthya*.

Attaining this indestructible *svasthya* by annihilating all *karmas* and remaining engrossed in ones own Self, is the very aim of the living beings. Gaining momentary pleasures or comforts is not the real purpose. Progressive increase in wants and desires does not bring any respite either from the heat of internal or external miseries. Such prudence was preached by Thee, the most learned, Lord Suparshva Nath Jinendra.

अजङ्गमं जङ्गम-नेय यन्त्रं,
यथा तथा जीव-धृतं शरीरम् ।
बीभत्सु पूति क्षयि तापकं च,
स्नेहो वृथाऽत्रेति हितं त्व-माख्यः ॥ (32)

अन्वयार्थ: (यथा) जिस प्रकार (जङ्गमनेययन्त्रं) गतिशील मनुष्य के द्वारा चलाया जाने वाला यन्त्र स्वयं (अजङ्गम्) गति रहित होता है (तथा) उसी तरह (जीवधृतं) जीव के द्वारा धारण किया हुआ (शरीरं) शरीर स्वयं (अजङ्गमं) गति से रहित है – जड़ है। साथ ही यह शरीर (बीभत्सु) घृणित, (पूति) दुर्गन्ध से युक्त, (क्षयि) विनश्वर (चं) और (तापकं) संताप उत्पन्न करने वाला है इसलिए (अत्र) इस शरीर में (स्नेहः) अनुराग करना (वृथा) व्यर्थ है (इति) यह (हित) हितकारक वचन (त्वम्) हे

सुपार्श्व जिन! आपने (आख्यः) कहा है।

Ajangamam jangama-neya yantram,
yatha tatha jiva-dhritam shariram.
bibhatsu puti kshayi tapakam ca,
sneho vrithatreti hitam tva-makhyah. (32)

ajangamam – without any motion, *jangama* – operated by a living person, *neya* – by itself is, *yantram* – machine or yantra, *yatha* – as, *tatha* – in the same way to be guided or propelled by, *jiva-dhritam* – occupied by the soul, *shariram* – body, *bibhatsu* – despicable, *puti* – full of foul smell, *kshayi* – perishable, *tapakam* – cause of all miseries, *ca* – and, *snehah* – to be attached, *vritha* – pointless, *atra* – with this body, *iti* – such, *hitam* – beneficial statement, *tvam* – Thee O, Lord Shri Suparshva Nath Jinendra, *akhyah* – was made.

As a machine or an instrument, operated by a living being, by itself is without any motion, the same is the way with the body occupied by the soul. The body though made of tangible materials, by itself is inert and lifeless. In addition, this body is despicable, full of foul smell, perishable and cause of all miseries. Therefore, it is pointless to be in love with or attached to it. Such beneficial and meaning well statement was made by Thee, O, Lord Shri Suparshva Nath Jinendra.

अलंघ्य-शक्ति-र्भवि-तव्य-तेयं,
हेतु-द्वया-विष्कृत-कार्य-लिङ्गा।
अनीश्वरो जन्तु-रहं-क्रियार्तः,
संहत्य कार्येष्विति साध्ववादीः ॥ (33)

अन्वयार्थः (हेतुद्वयाविष्कृतकार्यलिङ्गा) शुभ अशुभ कर्म अथवा बाह्य और आभ्यन्तर दोनों कारणों से उत्पन्न होने वाला कार्य ही जिसका लिङ्ग-ज्ञापक

है ऐसी (इयं) यह (भवितव्यता) भवितव्यता-होनहार (अलङ्घ्यशक्तिः) किसी भी तरह टाली नहीं जा सकती [तथा भवितव्यता की अपेक्षा नहीं रखने वाला], (अहंक्रियार्तः) अहंकार से पीड़ित हुआ (जन्तुः) संसारी प्राणी (संहत्य) अनेक सहकारी कारणों से मिलकर भी (कार्येषु) सुख-दुःखादि (कार्येषु) कार्यों में (अनीश्वरः) असमर्थ है। हे सुपार्श्व जिनेन्द्र! आपने (इति) यह (साधु) ठीक ही (अवादीः) कहा है।

alanghya-shaktir-bhavi-tavya-teyam,
hetu-dvaya-vishkrita-karya-linga.
anishvaro jantu-raham-kriyartah,
samhatya karyeshviti sadhvavadih. (33)

alanghya-shaktih – which cannot be set aside in any way, *bhavi-tavyata* – destiny, *iyam* – this, *hetu* – auspicious, *dvaya* – both, *vishkrita* – inauspicious or spoiled, *karya* – result, *linga* – illustrated by, *anishvarah* – unable to, *jantuh* – mortal or worldly being, *aham* – pride, *kriyartah* – suffering from, *samhatya* – even when assisted by many cooperative causes, *karyeshu* – happy and unhappy deeds or acts, *iti* – such, *sadhu* – rightly, *avadih* – told by Thee.

Destiny cannot be averted where its only indicator is happy or unhappy ending of an effort generated by both external and internal means in accordance with favourable or unfavourable disposition of good or evil *karmas* of the performer. A proud being full of ego, mindless of his destiny, depending entirely on his own efforts, even while he is favoured by circumstances, is not able to achieve success. [Favourable or unfavourable disposition of *karmas* is called destiny, and it cannot be averted by anybody]. Such well meaning statement was rightly made by Thee, O, Lord Shri Suparshva Nath Jinendra.

बिभेति मृत्योर्न ततोऽस्ति मोक्षो,
नित्यं शिवं वाञ्छति नाऽस्य लाभः।

तथापि बालो भय-काम-वश्यो,
वृथा स्वयं तप्यत इत्यवादीः ॥ (34)

अन्वयार्थ: यह जीव (मृत्योः) मरण से (बिभेति) डरता है परन्तु (ततः) उससे (मोक्षः) छुटकारा (न अस्ति) नहीं है (नित्यं) सदा (शिवं) कल्याण अथवा निर्वाण की (वाञ्छति) इच्छा करता है परन्तु (अस्य लाभः न) इसकी प्राप्ति नहीं होती (तथापि) फिर भी (भयकामवश्यः) भय और काम के वशीभूत हुआ (बालः) अज्ञानी प्राणी (स्वयं) स्वयं ही (वृथा) निष्प्रयोजन (तप्यते) दुःखी होता है, हे भगवन् (इति) यह आपने (अवादीः) कहा है।

bibheti mrityorna tato-asti moksho,
nityam shivam vanchati na-asya labhah.
tathapi balo bhaya-kama-vashyo,
vritha svayam tapyata ityavadih. (34)

bibheti – is afraid of, *mrityoh* – of death, *na* – no or not, *tatah* – from that, *asti* – there is, *mokshah* – escape, *nityam* – always, *shivam* – wellbeing or moksha, *vanchati* – desires, *na* – does not, *asya* – this, *labhah* – attain, *tathapi* – even then, *balah* – ignorant being, *bhaya* – fear, *kama* – lust, *vashyo* – out of, under control of, *vritha* – uselessly, *svayam* – on his own, *tapyate* – becomes miserable and unhappy, *iti* – such, *avadih* – was stated by Thee, O Lord, Suparshva Nath Jinendra.

This living being is afraid of death, but there is no escaping one's death. He always strives for his own welfare, but never attains it; even then, this ignorant mortal, is enmeshed in fear and lust, he is never at peace and always miserable. This truth was stated by Thee, O Lord, Shri Suparshva Nath Jinendra.

सर्वस्य तत्त्वस्य भवान् प्रमाता,
मातेव बालस्य हिताऽनु-शास्ता ।

गुणाव-लोकस्य जनस्य नेता,
मयापि भक्त्या परि-णूय-सेऽद्य ॥ (35)

अन्वयार्थः (भवान्) आप (सर्वस्य तत्त्वस्य) समस्त जीवादि पदार्थों के (प्रमाता) संशयादि रहित ज्ञाता हैं, (बालस्य) सन्तान को (मातेव) माता के समान (बालस्य) अज्ञानी जनों को (हितानुशास्ता) हित का उपदेश देने वाले हैं और (गुणावलोकस्य जनस्य) सम्यग्दर्शनादि गुणों का अन्वेषण करने वाले भव्यसमूह के (नेता) सन्मार्गदर्शक हैं अतः (अद्य) आज (मयापि) मुझ समन्तभद्र के द्वारा भी हे सुपार्श्वजिनेन्द्र! (त्वम्) आप (भक्त्या) भक्तिपूर्वक (परिणूयसे) मन, वचन, काय से स्तुत हो रहे हैं - मैं मन से, वचन से, कर्म से आपकी स्तुति कर रहा हूँ।

sarvasya tattvasya bhavan pramata,
mateva balasya hita-anu-shasta.
gunava-lokasya janasya neta,
mayapi bhaktya pari-nuya-se-adya. (35)

sarvasya – of all, *tattvasya* – of the *tattvas*, animate and inanimate substances, *bhavan* – Thou, *pramata* – possesses complete doubtless knowledge, *mateva* – like a mother, *balasya* – to ignorant beings, *hitanu-shasta* – renderer of well meaning advice for well-being, *guna* – virtues of right perception, right knowledge and right conduct (*samyak-darshana, samyak- jnana* and *samyak-caritra*), *avalokasya* – desirous of discovering or acquiring, *janasya* – noble beings or people, *neta* – right leader, or path finder, *mayapi* – I, Samantabhadra also, (*tvam* – Thee O Lord Shri Suparshva Nath Jinendra), *bhaktya* – worshipping and eulogizing with devotion, *parinuyase* – full and complete in every way with mind, words and action, *adya* – today or this day.

O, Lord! Shri Suparshva Nath Jinendra, Thou possesseth complete knowledge of all animate and inanimate substances, Thou rendereth well meaning advice to all ignorant beings in the same way as a mother does to her

children, and Thou art the right path finder for all the living beings desirous of seeking virtues of the right perception, right knowledge and right conduct (*samyak darshanadi*). Therefore, this day, with full devotion, complete in every way, with all my mind, words and action, I, Samantabhadra (the composer of this *stotram*) am worshipping and eulogizing Thee.

8

Shri Chandraprabha Jina Stavanam

उपजाति छन्दः

चन्द्रप्रभं चन्द्र-मरीचि-गौरं,
चन्द्रं द्वितीयं जग-तीव कान्तम्।
वन्देऽभिवन्द्यं महता-मृषीन्द्रं,
जिनं जित-स्वान्त-कषाय-बन्धम् ॥ (36)

अन्वयार्थ: (अहं) मैं (चन्द्रमरीचिगौरं) चन्द्रमा की किरणों के समान गौर वर्ण, (जगति) संसार में (द्वितीयं) दूसरे (चन्द्रं इव) चन्द्रमा के समान (कान्तं) सुन्दर (महतां) इन्द्र आदि बड़े-बड़े जनों के (अभिवन्द्यं) वन्दनीय, (ऋषीन्द्रं) गणधरादि ऋषियों के स्वामी (जिनं) कर्मरूप शत्रुओं को जीतने वाले (जितस्वान्तकषायबन्धम्) अपने विकारी भाव स्वरूप कषाय के बन्धन को जीतने वाले (चन्द्रप्रभं) चन्द्रमा के समान कान्ति के धारक चन्द्रप्रभ नामक अष्टम तीर्थंकर को (वन्दे) वन्दना करता हूँ।

candraprabham candra-marici gauram,
candram dvitiyam jaga-tiva kantam.
vande-abhivandyam mahata-mrishindram,
jinam jita-svanta-kashaya-bandham. **(36)**

candraprabham – having the grace of a moon, so is named the eighth Tirthankara Shri Chandraprabha, *candra-marici* – like the rays of the moon, *gauram* – fairest complexion, *candram* – moon, *dvitiyam* – the second, *jagati* – in the world, *iva* – like, *kantam* – graceful or beautiful, *vande* – I pay obeisance to, *abhivandyam* – worshipped by, *mahatam* – Indra like noble beings, *rishindram* – supreme in all *ganadhara* like wise sages, *jinam* – annihilator of *karmic* enemies, *jita* – conqueror or destroyer of, *svanta* – all his own, *kashaya* – passions, *bandham* – bondage of.

I pay obeisance to the eighth Tirthankara Shri Chandraprabha Jinendra. He has the fairest of complexions. In grace and beauty, he is like the moon itself; he is *rishindra*: supreme among the wise sages, the annihilator of all *karmic* enemies, destroyer of bondage of all evil thoughts, passions and anger etc., and he is worshipped by Indra and all other noble beings.

यस्याङ्ग-लक्ष्मी-परि-वेष-भिन्नं
तमस्तमोऽरेरिव रश्मि-भिन्नम् ।
ननाश बाह्यं बहुमानसं च,
ध्यान-प्रदीपाति-शयेन भिन्नम् ॥ (37)

अन्वयार्थ: (यस्य) जिनके (अङ्गलक्ष्मीपरिवेषभिन्नम) शरीर सम्बन्धी दिव्य प्रभामण्डल से विदारित (बहु) बहुत सारा (बाह्यं तम:) बाह्य अन्धकार (च) और (ध्यानप्रदीपातिशयेन) शुक्लध्यान रूपी श्रेष्ठ दीपक के अतिशय से (भिन्नं) विदारित (बहु) बहुत सारा (मानसं तम:) मानसिक अज्ञानान्धकार (तमोरे:) सूर्य की (रश्मिभिन्नं) किरणों से विदारित (तम: इव) अन्धकार के समान (ननाश) नष्ट हो गया था।

yasyanga-lakshmi-pari-vesha-bhinnam,
tamastamoreriva rashmi bhinnam.
nanasha bahyam bahumanasam ca,
dhyana-pradipati-shayena bhinnam. (37)

yasya – whose, *anga* – body parts, *lakshmi* – luminous glow, *parivesha* – encircling or surrounding, *bhinnam* – emitted from, *tamah* – darkness, *tamoreh* – of the sun, *iva* – like, *rashmi* – rays, *bhinnam* – emitted from, *nanasha* – dispersed or destroyed, *bahyam* – external, *bahu* – great, *manasam* – mental darkness of ignorance, *ca* – and, *dhyana* – *shukla dhyan*, pure and intense meditation, *pradipa* – sacred lamp, *atishayena* – divine light, *bhinnam* – emitted from.

As the rays of the rising sun dispel the darkness of the night, so does the luminous glow emanating from the body of Shri Chandraprabha Jinendra – it dispels the darkness of ignorance. I pray that the divine light emanating from Shri Jinendra's body may dispel my ignorance, cleanse my body and soul.

स्व-पक्ष-सौस्थित्य-मदाऽवलिप्ता,
वाक्-सिंह-नादै-र्विमदा बभूवु: ।
प्रवादिनो यस्य मदार्द्र-गण्डा,
गजा यथा केसरिणो निनादै: ॥ (38)

अन्वयार्थ: (यथा) जिस प्रकार (केसरिण:) सिंह की (निनादै:) गर्जनाओं से (मदार्द्रगण्डा:) मद से गीले गण्डस्थलों के धारक (गजा:) हाथी (विमदा:) मद से रहित हो जाते हैं (तथा) उसी प्रकार (यस्य) जिनके (वाक्-सिंहनादै:) वचन रूप सिंहनादों के द्वारा (स्वपक्ष सौस्थित्यमदावलिप्ता:) अपने मत-पक्ष की सुस्थित के घमण्ड से गर्वीले (प्रवादिन:) प्रवादी जन (विमदा:) गर्व रहित (बभूवु:) हो जाते थे।

sva-paksha-sausthitya-madavalipta,
vak-sinha-nadair-vimada babhuvuh.
pravadino yasya madarda-ganda,
gaja yatha kesarino ninadaih. **(38)**

sva-paksha – their own side, *sausthitya* – confidence of invincibility, *mada* – false pride, *avalipta* – wrapped up, *vak-*

sinha-nadaih – loud words, like roar of a lion, *vimada* – humbled, dispelled the pride of, *babhuvuh* – were made, *pravadinah* – protagonists of opposite views or the ekantavadies (those holding one-sided views), *yasya* – whose, *madardra* – intoxicated by flowing ichor, *ganda* – on the temples of, *gaja* – male elephants, *yatha* – as or like, *kesarino* – lion, *ninadaih* – roar.

In this shloka, invincibility of the arguments of Shri Chandaprabha Jinendra is described.

Sound and forceful arguments of Shri Chandraprabha Jinendra, humbled the most vocal adversaries in debate. Although these adversaries were convinced of the invincibility of their own reasonings they were humbled and silenced by Shri Jinendra Deo as the mighty roar of a lion humbles the elephants intoxicated by ichor flowing down their temples. I pray to the same Shri Chandraprabha Jinendra to cleanse my mind and soul.

य: सर्वलोके परमेष्ठि-ताया:,
पदं बभूवाद्-भुत-कर्म-तेजा: ।
अनन्त-धामाक्षर-विश्व-चक्षु:,
समन्त-दु:ख-क्षय-शासनश्च ॥ (39)

अन्वयार्थ: (य:) जो (सर्वलोके) समस्त संसार में (परमेष्ठिताया:) परमाप्तपना के (पदं) स्थान (बभूव) थे (अद्भुतकर्मतेजा:) तीव्रतपश्चरण रूप कार्य से जिनका तेज अद्भुत अचिन्त्य था, (अनन्तधामाक्षरविश्वचक्षु:) अनन्त केवलज्ञान ही जिनका लोकालोक को प्रकाशित करने वाला अविनाशी चक्षु था (च) और (समन्तदु:खक्षयशासनश्च) जिनका शासन चतुर्गति के दु:खों का क्षय करने वाला था।

yah sarvaloke permeshti-tayah,
padam babhuvad-bhuta-karma-tejah.
ananta-dhamakshara-vishva-cakshuh,
samanta-duhkha-kshaya-shasanashca. (39)

yah – who, *sarvaloke* – in all the three worlds, *parmeshti-tayah* – represented the very purity of the soul, *padam* – stage of *arahanta*, *babhuva* – attained, *adbhuta* – sublime, wondrous, *karma* – his act of deep intense meditation, *tejah* – brilliance, *ananta* – infinite omniscience or *ananta keval jnana*, *dhamakshara* – illuminated or lighted the entire world, *vishva-cakshuh* – see through by his all perceiving eyes, *samanta* – completely, *duhkha* – pang of miseries of all the four worldly stages (conception, birth, old age, and death), *kshaya* – destroyed, *shasanah* – reign, *ca* – and.

Lord Shri Chandraprabha Jinendra who represents the purity of soul in all the three realms, whose refulgence results from deep and intense meditation, who is wondrously infinite, who preceives the entire universe with his immortal eyes and whose precepts eliminate the miseries of all the four wordly stages, I pray to the same Shri Chandraprabha Jinendra to help cleanse my mind and soul.

स चन्द्रमा भव्य-कुमुद्-वतीनां,
विपन्न-दोषाभ्र-कलङ्क-लेपः ।
व्या-कोश-वाङ्-न्याय-मयूख-मालः,
पूयात् पवित्रो भगवान् मनो मे ॥ (40)

अन्वयार्थ: जो (भव्यकुमुद्वतीनां चन्द्रमाः) भव्यजीव रूप कुमुदिनियों को विकसित करने के लिये चन्द्रमा है, (विपन्नदोषाभ्रकलङ्क-लेपः) जिनका रागादि दोष रूप मेघकलङ्क का आवरण नष्ट हो गया है, (व्याकोशवाङ्न्यायमयुखमालः) जो अत्यन्त स्पष्ट वचनों के न्याय रूप किरणों की माला से युक्त हैं तथा (पवित्रः) कर्ममल से रहित (सः) वे चन्द्रप्रभ भगवान् (मे) मेरे (मनः) मन को (पूयात्) पवित्र करें।

sa candrama bhavya-kumud-vatinam,
vipinna-doshabhra-kalanka-lepah.
vya-kosha-van-nyaya-mayukha-malah,
puyat pavitro bhagavan mano me. (40)

Sa – that, *candrama* – moon, *bhavya* – noble beings, *kumud-vatinam* – for blooming of ponds full of night lilies, *vipinna* – had been destroyed, *doshabhra-kalanka* – dark clouds of evils of attachment, *lepah* – cover or coating, *vya-kosha-van-nyaya* – absolutely clear and logical statements, *mayukha-malah* – garland of rays, *puyat* – may purify or cleanse, *pavitrah* – free of *karmic* dirt, *bhagavan* – O, Lord Shri Chandraprabha Jinendra, *mano* – heart and soul, *me* – mine.

This shloka depicts Shri Chandrprabha Jinendra as a moon, but the moon is blemished with dark spots, while Shri Chandraprabha Jinendra is wholly unblemished.

Lord Shri Chandraprabha Jinendra who is luminous like the moon among the noblest of beings, who has redeemed himself of all attachment and desires, who is gifted with clarity of thought and statement and is free of *karmic* blemishes, I pray to the same Lord Shri Chandraprabha Jinendra to help cleanse my mind and soul of the triple evils of falsehood, ignorance and wicked thoughts.

9

Shri Suvidhi Jina Stavanam

उपजाति छन्दः

एकान्त-दृष्टि-प्रतिषेधि तत्त्वं,
प्रमाण-सिद्धं त-दतत्-स्वभावम्।
त्वया प्रणीतं सुविधे! स्वधाम्ना,
नैतत्समा-लीढ-पदं त्व-दन्यैः ॥ (41)

अन्वयार्थः (सुविधे) हे सुविधिनाथ भगवन्! (त्वया) आपके द्वारा (स्वधाम्ना) अपने ज्ञानरूप तेज से (प्रणीतं) प्रतिपादित (तत्त्वं) जीवादि पदार्थ (एकान्तदृष्टिप्रतिषेधि) एकान्त दर्शन का निषेध करने वाला है, (प्रमाणसिद्धं) प्रत्यक्षादि प्रमाणों से सिद्ध है तथा (तदतत्स्वभावम्) तत् और अतत् स्वभाव को लिए है अर्थात् विधि निषेध रूप है। हे भगवन् (एतत्) यह तत्त्व (त्वदन्यैः) आपसे भिन्न सुगत आदि के द्वारा (समालीढपदं न) अनुभूत स्थान वाला नहीं है, सुगतादि के द्वारा ऐसा तत्त्व प्रतिपादित नहीं हो सका है।

ekanta-drishti-pratishedhi tattvam,
pramana-siddham ta-datat-svabhavam.
tvaya pranitam suvidhe! svadhamana,
naitatsama-lidha-padam tva-danyeih.(41)

ekanta-drishti – ekantic (one-sided) view, *pratishedhi* – quells

or negates, *tattvam -jivadi tattva* or living substance etc., *pramana* – tangible proofs, *siddham* – established by or based on, *tadatat -svabhavam* – dual nature (of affirmation and negation), *tvaya* – by Thee, *pranitam* – definition as propounded, *suvidhe* – O Lord Suvidhi Nath Jinendra, *svadhamna* – rightly testified under the brilliance of Thy omniscient knowledge, *na* – is not, *etat* – this *tattva*, *samalidha-padam* – of the same standard or equivalence as that, *tva-danyeih* – expressed by others (Sugat, etc.) than Thee.

Rightly testified under the brilliance of Thy omniscient knowledge, definition of *jivadi tattva* (living and non-living substances) as propounded by Thee, O Suvidhi Jinendra, quells all doubts and arguments of the ekantavadies (those holding one sided views) and is based on tangible proofs and provides full explanation for the duality of *tat* and *atat* (affirmation and denial there of) nature in a substance. O Lord, no other (Sugat etc.) thinker than Thee could reach the same standard of honest truth to visualize this factual nature of the *tattvas* (substances).

The above is further clarified as follows:

The ninth Tirthankara Lord Shri Suvidhi Nath, rightly bore the meaningful name of Suvidhi Nath. One who is extremely lucky and fortunate, and is the best planner and executor is called *suvidhi*. Acharya Samantabhadra Svami says that O Lord, the way Thou hath defined the *tattva* (substance) nullifies the views and all arguments of the ekantavadies (those holding one-sided views). Every *padartha* (substance) in the world has a *sadrupa* (true or basic nature) when viewed in context of its substantive or real state and exhibits *asadrupa* (untrue form) with reference to a different standpoint.

Affirmation is always coexistent with denial there of. A *padartha* (substance) which has a *sadrupa* (true form) with reference to its own natural state, exhibits *asadrupa* (untrue form) in a different context, and what is *ekrupa* (single-facet) in a certain context depicts *anekrupa* (multi-facet) when described in some

other context, and what is *nitya* (permanent) with reference to *dravya* (basic matter) becomes *anitya* (non-permanent) with reference to *paryaya* (form, shape or modification). In this way a *padartha* is both *tat svarupa* and *atat svarupa*. O Lord, no other thinker than Thee could visualize this *tattva* (factual truth) in the right way, because they are sunk deep in the dark pit of *sadekanta* (one sided affirmation), *asadekanta* (one sided denial of that) and similar ekantavada (one-sided viewpoint).

तदेव च स्यान् न तदेव च स्यात्,
तथाप्रतीतेस्तव तत्कथञ्चित् ।
नात्यन्त-मन्यत्व-मनन्यता च,
विधेर्निषेधस्य च शून्य-दोषात् ॥ (42)

अन्वयार्थ: हे सुविधि जिनेन्द्र! (तव) आपका (तत्) वह तत्त्व (कथञ्चित्) किसी अपेक्षा से (तदेव च स्यात्) तद्रूप ही है (च) और (कथञ्चित) किसी अपेक्षा से (तदेव न स्यात्) तद्रूप नहीं है क्योंकि (तथा प्रतीते:) उस प्रकार की प्रतीति होती है। (विधे:) विधि (च) और (निषेधस्य) निषेध में (अत्यन्तं) सर्वथा (न अन्यत्वम्) न भिन्नता है (च) और (न अनन्यता) न अभिन्नता है क्योंकि ऐसा मानने से (शून्य दोषात्) शून्यता का दोष लगता है।

tadeva ca syan na tadeva ca syat,
tatha-pratitestava tat-kathancit.
natyanta-manyatva-mananyata ca,
vidhernishedhasya ca shunya-doshat. (42)

tadeva – *tadrupa*, the same as per its appearance, *ca* – and, *syat* – is, *na* – not, *tadeva-tadrupa*, of the same as per its appearance, *ca* – and, *syat* – is, *tatha* – that way, *pratiteh* – appears to be, *tava* – as per analysis propounded by Thee, *tat* – that substance, *kathancit* – probably or in certain context, *na* – neither, *atyantam* – always, complete, total, *anyatvam* – difference, *ananyata* – non-difference, *ca* – and, *vidheh* – affirmation or

acceptance, *nishedhasya* – denial or non-acceptance there of, *ca* – and, *shunya* – void, or nothingness, *doshat* – leads to a faulty situation or flaw.

As per analysis of the *tattva* propounded by Thee, O Lord Suvidhi Nath Jinendra, the same *tattva* or substance probably in certain reference is not *tadrupa* (as per its appearance) for it only appears to be so. There is always neither any difference nor similarity in the two – its statutory, pure scientific or natural form and *nishedha*, other that its basic natural or apparent form. If this be denied and not accepted that way, and if only either one of the two *rupas* (forms) is accepted, it would lead to a faulty situation of *shunya* (void or nothingness).

This is further explained as follows:

Analysis of a substance is carried out with reference to its substance, area or location, time and disposition (*dravya*, *kshetra*, *kal* and *bhava*). In Jain thought such a reference is termed *svacatushtaya* (pertaining to the four aspects viewed from its own context) and *par-catushtaya* pertains to the four aspects in another context. In respect of *svacatushtaya* (in its own natural state) every substance has a *tadrupa* i.e. its own natural form, the same as per its appearance, while in *parcatushtaya* state, it appears in a different form, other than what it actually is. As for example, a human being is simply a human being, in its pure scientific term, with reference to its basic substance, area (location), time and disposition (*dravya*, *kshetra*, *kal*, and *bhava*), but when he is viewed with reference to some other state like god or deva, etc. it appears differently and not like a normal human being. In this way every substance is endowed with a dual face. In respect of its *svacatushtaya* stage it has a statutory form, *vidhi* (basic or natural form) while with reference to *parcatushtaya* state it negates its real form and projects a different *rupa* (form), *nishedha*. But in real sense there is neither similarity nor difference in the two *rupas* (forms). Acceptance of only one of the forms and rejection of the other form creates a faulty state of *shunya*, void or nothingness.

नित्यं तदे-वेद-मिति प्रतीतेर्
न नित्य-मन्यत्-प्रतिपत्ति सिद्धेः ।
न तद्विरुद्धं बहि-रन्तरङ्ग-,
निमित्त-नैमित्तिक-योग-तस्ते ॥ (43)

अन्वयार्थः हे भगवन्! (इदं तदेव) यह वही है (इति) इस प्रकार (प्रतीतेः) प्रतीति होने से तत्त्व (नित्यं) नित्य है और (अन्यप्रतिपत्तिसिद्धेः) यह अन्य है इस प्रकार प्रतीति होने से (नित्यं न) नित्य नहीं है तथा (ते) आपके मत में (बहिरन्तरङ्ग) बहिरङ्ग व अन्तरङ्ग (निमित्त) कारण और (नैमित्तिक) कार्य के (योगतः) योग से (तद्) वह नित्यानित्यात्म तत्त्व (विरूद्धं न) विरूद्ध भी नहीं है।

nityam tade-veda-miti-pratiter,
na nitya-manyat-pratipatti-siddheh.
na tadviruddham bahi-rantaranga,
nimitta-naimittika-yoga-taste. (43)

nityam – permanent, *tadeva* – the same, *idam* – this is, *iti* – in this way, *pratiteh* – *tattva* or substance by appearing, *na* – is not, *nityam* – permanent, *anyat* – it is different, *pratipatti-siddheh* – by appearing so, *na* – not, *tad* – that presence of permanent and non-permanent, *viruddham* – is also not contradictory, *bahir* – external, *antaranga* – internal, *nimmita* – causes and, *naimittika* – product of, *yogatah* – the effect of special cercumstances, *te* – based on the hypothesis propounded by Thee, O Suvidhi Jinendra.

If a substance depicts sameness, that it remains steadfastly same and absolutely unchanged in all stages, then the nature of the substance is permanent, but if it is different in varying circumstances, then it is non-permanent. Based on the hypothesis propounded by Thee, O Lord Suvidhi Jinendra, that change is due to external and internal causes, and is a product of the effect of specified circumstances, there is no contradiction in accepting the occurrence of dual nature of

permanence and non-permanence in a substance.

This is further explained as follows:

Distinctive knowledge gained visually or through memory or recollection in respect of a substance – that it is the same, which was seen earlier or existed earlier is termed *pratyabhi-jnana*. *Pratyabhi-jnana* establishes the basic knowledge of sameness in a substance in all its stages, even though the substance be changing its external forms as a result of passage of time or changing environment. As in case of a human, establishment of the very fact, that he is basically the same being in every stage, whether be it childhood, youth or old age, even though his outward form has changed, is an outcome of the distinctive knowledge of *pratyabhi-jnana*. Occurrence of this dual nature of permanence and non-permanence in a substance is not contradictory, because it is due to both external and internal causes and specified circumstances occasional or providential. These have created permanent and non-permanent properties in a substance. There is a cause for generation of any activity and cause is affected by both internal and external factors.

अनेक-मेकं च पदस्य वाच्यं,
वृक्षा इति प्रत्ययवत् प्रकृत्या ।
आकाङ्क्षिणः स्या-दिति वै निपातो,
गुणान-पेक्षे निय-मेऽपवादः ॥ (44)

अन्वयार्थः हे भगवन्! (पदस्य) सुबन्त तिङन्त रूप शब्द की (वाच्यं) अभिधेय-प्रतिपाद्य विषय (प्रकृत्या) स्वभाव से ही (वृक्षा इति प्रत्ययवत्) वृक्ष इस ज्ञान की तरह (अनेकं) अनेक (च) और (एकं) एक दोनों रूप होता है। (आकाङ्क्षिणः) विरोधी धर्म के प्रतिपादन की इच्छा रखने वाले पुरूष के (स्यात् इति निपातः) कथञ्चित् अर्थ का प्रतिपादक स्यात् यह शब्द (गुणानपेक्षे) गौण अर्थ की अपेक्षा न रखने वाले (नियमे) सर्वथा एकान्त रूप कथन में (वै) निश्चय से (अपवादः) बाधक है।

aneka-mekam ca padasya vacyam,
vriksha iti pratyayavat prakritya.
akankshinah sya-diti vai nipato,
gunana-pekshe niya-me-apavadah. (44)

anekam – multiple nature, *ekam* – singular nature, *ca* – as well as, *padasya* – words like "*subanta*" (conjugable nouns) and "*ti-nanta*" (verbs ending in "ti" with tense and form) grammatically known as *pada*-root words, *vacyam* – purportful meaning of the word, the substance it represents, *vriksha* – tree, *iti* – this, *pratyayavat* – like the knowledge, *prakritya* – by its very nature, *akankshinah* – one desirous of establishing the contradiction, *syaditi* – the word "*syat*" meaning "in a certain context", *vai* – certainly, *nipatah* – indicator of the contextual meaning of a word, *gunana-pekshe* – not considering the inference of the secondary meaning, *niyame* – always in the statement in ekantic (one sided) form, *apavadah* – cause of hinderance or anxiety in establishing the (his) point.

O Lord! *vacya* (purportful meaning) of the word like *subanta* (noun which is conjugable) or *ti-nanta* (verb ending with *ti* with tense and form) grammatically known as *pada* (root word) depicts (exhibits) both the singular as well as multiple nature of the substance it represents. For example, the *vacya* of (purportful meaning) *pada* (root word) *vriksha* (tree) depicts both singular as well as multiple nature of the object tree. For one desirous of depicting the contradiction and emphasizing only a prime nature of the object, without touching its other secondary nature, introduction of the word *syat* (in a certain context) in arguments to indicate the secondary nature of the substance, would certainly be a cause of hindrance or anxiety in establishing his point.

This is further explained as follows:

In Sanskrit grammar words like *subanta* (nouns which are conjugable) and *ti-nanta* (verbs ending with *ti* with tense and forms) are known as *pada* (root words) and the *vacya* (purportful

meaning) of such words, can both be singular as well as multiple. Depending on the way it is looked at, *vacya* (purportful meaning) of the same word signifies singular or multiple nature of the object it represents. Acharya Samantabhadra has cited the example of the word *vriksha* meaning a tree. When the word *vriksha* (tree) is treated in singular as only one, it signifies only a form of a tree in general. But when used in plural form, it signifies a variety of trees like *dhava, khadi* or *palash*, etc.; *vacya* of the word *vriksha* (tree) then signifies its multiple nature. In other words, the basic word *vriksha* or tree signifies only the nature or property of the object, tree. When used in singular form, it signifies the commonness of a tree, but when suffix "s" is added to make it plural, it signifies multiplicity and refers to special or various varieties of trees. This goes to demonstrate that *vacya* (purportful meaning or significance) of the word can be singular as well as multiple. But this duality, though apparently contradictory is not faulty but is supportive of each other. Use of the word *syat* meaning "in a certain context", helps to clarify the situation.

When one puts forward two opposite views, it is natural, that the advocate or the pleader makes one aspect primary and the other secondary. But on the other hand if the advocate ascribes to one aspect only, one meaning and completely omits other meanings, then the introduction of the word *syat* meaning "in a certain context", would negate the argument. It points to the possibility that the object can be singular or multiple as well in its nature.

गुण-प्रधानार्थ-मिदं हि वाक्यं,
जिनस्य ते तद् द्विषता-मपथ्यम् ।
ततोऽभि-वन्द्यं जग-दीश्वराणां,
ममापि साधोस्तव पाद-पद्मम् ॥ (45)

अन्वयार्थ: हे भगवन्! (जिनस्य) कर्म रूप शत्रुओं को जीतने वाले (ते) आपका (इदम्) यह जो (गुणप्रधानार्थम्) गौण और प्रधान अर्थ से युक्त (वाक्यं) वाक्य है (तद्) वह (हि) निश्चय से (द्विषताम्) द्वेष रखने वाले सर्वथा एकान्तवादियों के लिये (अपथ्यम्) अनिष्ट है (ततः) इसलिए

(साधोः) समस्त कर्मों का क्षय करने के लिये प्रयत्नशील (तव) आपके (पादपद्मं) चरण कमल (जगदीश्वराणां) तीनों जगत् के स्वामी इन्द्र चक्रवर्ती तथा धरणेन्द्र के और (ममापि) मुझ समन्तभद्र के भी (अभिवन्द्यं) वन्दनीय हैं।

guna-pradhanartha-midam hi vakyam,
jinasya te tad dvishata-mapathyam.
tatobhi-vandyam jag-dishvaranam,
mamapi sadhostava pada-padman. (45)

guna-pradhanartham – dealing with both primary and secondary aspects of nature of the substance, *idam* – this or such, *hi* – certainly, *vakyam* – principled preachings, *jinasya* – vanquisher of all *karmic* enemies, *te* – Thine or Thy, *tad* – that, *dvishatam* – to ever opponents, the ekantavadies, *apathyam* – harmful, *tatah* – therefore, *abhivandhyam* – are worshipped by, *jagdishvaranam* – master of all the three worlds, Indra, chakravarti kings and Dharnendra etc., *mama* – the humble me, Samantabhadra, *api* – also, *sadoh* – aspiring for destroying the evil effects of all *karmas*, *tava* – Thy or Thine, *pada-padman* – lotus feet.

O Lord Shri Suvidhi Jina, vanquisher of all *karmic* enemies, Thy such principled preachings, dealing with primary and secondary aspects of the nature of a substance are positively harmful to Thy opponents, the ekantavadies. Therefore, Thy lotus feet which are capable of destroying all evil effects of all *karmas*, are worshipped by Indra, the supreme in all the three worlds, chakravarties and Dharnendra etc. including my humble-self, so says the Acharya, Samantabhadra Svami.

The above is further clarified as follows:

O Lord Suvidhi Jina, Thy preachings that are based on the principle of *syadvada* (the doctrine of qualified assertion), take into account, both the primary and secondary aspect of the nature of the substance. As per wish of the speaker, sometimes the positive aspect takes the prime position and the negative becomes secondary

and vice-versa, sometimes the negative takes the prime position and the positive becomes secondary. It all depends on the intention and capability of the debater. Thy, this very principled view, dealing with both primary and secondary aspects, is beneficial to all beings. While contrary to this, the view expressed by the ekantavadies is not so.

Influenced by this specialty of Thy teachings, O Lord Suvidhi Nath Jinenedra, Indra, supreme in all the three worlds, chakravarti kings and Dharnendra etc. worship Thy lotus feet. Acharya Samantabhadra says that he also very humbly bows before them and worships them.

10

Shri Shitala Jina Stavanam

वंशस्थ छन्दः

न शीतलाश् चन्दन-चन्द्र-रश्मयो,
न गाङ्ग-मम्भो न च हार-यष्टयः ।
यथा मुनेस्तेऽनघ-वाक्य-रश्मयः,
शमाम्बु-गर्भाः शिशिरा विपश्चिताम् ॥ (46)

अन्वयार्थ: हे भगवन्! (मुनेः ते) चराचर को प्रत्यक्ष जानने वाले आप शीतल जिनेन्द्र की (शमाम्बुगर्भाः) शान्तिरूप जल से मिश्रित (अनघवाक्यरश्मयः) निर्दोष वचन रूप किरणें (विपश्चितां) हेयोपादेय तत्त्व को जानने वाले विद्वानों के लिये (यथा) जिस प्रकार (शिशिराः) शीतल है [संसार संताप को नष्टकर शान्ति पहुँचाने वाली है] [तथा - उस प्रकार] (चन्दनचन्द्ररश्मयः) चन्दन और चन्द्रमा की किरणें (न शीतलाः) शीतल नहीं है (गाङ्गमम्भः) गङ्गा नदी का जल (न शीतलाः) शीतल नहीं है (च) और (हारयष्टयो न शीतलाः) मोतियों की मालाएँ शीतल नहीं हैं।

na shitalash candana-candra-rashmayo,
na ganga-mambho na ca hara-yashtayah.
yatha muneste-anagha-vakya rashmayah,
shamambu-garbhah shishira vipashcitam. (46)

Na – not, *shitalah* – cool, *candana* – sandal paste, *candra-rashmayah* – moon rays, *na* – not, *ganga-mambhah* – Ganga water, *na* – not, *hara-yashtayah* – necklace of pearls, *yatha* – as that or than that, *muneh* – possessing clear knowledge of all living and non-living beings, *te* – Thy O, Shri Shitala Jinendra, *anagha* – flawless, soft and calm, *vakya-rashmayah* – beam of words, *shamambu* – cool spray of peaceful calmness, *garbhah* – mixed with, *shishira* – cooler and more soothing than, *vipashcitam* – wise people conversant with soul.

O, Lord Shri Shitala Jinendra, the effect of the beam of Thy flawless words, mixed with cool spray of peaceful calmness, on the minds of wise men who are conversant with the workings of the soul, is cooler and more soothing than that of the sandal paste, cold ganga water or a pearl necklace; these give only physical comfort, while Thy words bring mental peace.

सुखाभि-लाषा-नल-दाह-मूर्च्छितं,
मनो निजं ज्ञान-मया-मृताम्बुभिः ।
व्यदिध्य-पस्त्वं विष-दाह-मोहितं,
यथा भिषग्मन्त्र-गुणैः स्व-विग्रहम् ॥ (47)

अन्वयार्थः (यथा) जिस प्रकार (विषदाहमोहितं) विष रूपी दाह से मूर्च्छित (स्वविग्रहं) अपने शरीर को (भिषक्) वैद्य (मन्त्रगुणैः) मन्त्र के गुणों के द्वारा शान्त करता है उसी प्रकार हे भगवन्! (त्वं) आपने (सुखाभिलाषानलदाहमूर्च्छितं) वैषयिक सुखों की अभिलाषा रूप अग्नि की दाह से मूर्च्छित (निजं) अपने (मनः) मन को (ज्ञानमयामृताम्बुभिः) ज्ञानामृतरूप जल के द्वारा (व्यदिध्यपः) शान्त किया था।

sukhabhi-lasha-nala-daha-murchitam,
mano nijam jnana-maya-mritambubhih.
vyadidhya-pastvam visha-daha-mohitam,
yatha bhishagmantra-gunaih sva-vigraham. (47)

sukha – worldly comforts, *abhilasha* – desire of, *analdaha* – heat of fire, *murchitam* – unconscious, *manah* – mind and soul, *nijam* – Thy own, *jnana-maya* – supreme knowledge, *amritambubhih* – by the nectar like cool water of *vyadidhyapah* – hath calmed, *tvam* – Thee, *vishadaha* – painful effect, *mohitam* – made unconscious or badly infatuated with, *yatha* – as or in the same way, *bhishak* – *vaidya* (physician), *mantra-gunaih* – by virtue or efficacy of mantras, *sva* – ones own body, *vigraham* – soothes or cures.

As a healer (*vaidya* or physician) using the efficacy or power of mantras, dispels the fainting spell caused by poison from his own body, in the same way, O, Shri Shitala Jinendra, using the nectar like cool water of Thy supreme knowledge,Thou hath soothened and pacified Thy mind and soul.

स्व-जीविते काम-सुखे च तृष्णया,
दिवा श्रमार्ता निशि शेरते प्रजाः ।
त्व-मार्य नक्तंदिव-मप्रमत्तवा-
नजागरे-वात्म-विशुद्ध-वर्त्मनि ॥ (48)

अन्वयार्थ: (प्रजाः) लौकिक जन (स्वजीविते) अपने जीवन (च) और (कामसुखे) स्त्री आदि की अभिलाषा से उत्पन्न काम सुख की (तृष्णया) तृष्णा से (दिवा) दिन में (श्रमार्ताः) सेवाकृषि आदि के श्रम से दुःखी रहते हैं और (निशि) रात्रि में (शेरते) सो जाते हैं परन्तु (हे आर्य) हे शीतलनाथ! (त्वम्) आप (नक्तंदिवम्) रातदिन (अप्रमत्तवान्) प्रमाद रहित हो (आत्मविशुद्ध वर्त्मनि) आत्मा को अत्यन्त शुद्ध करने वाले सम्यग्दर्शनादि रूप मार्ग में (अजागः एव) जागते ही रहे हैं।

sva-jivate kama-sukhe ca trishnaya,
diva shramarta nishi sherate prajah.
tva-marya naktamdiva-mapramattava-
najagare-vatma-vishuddha-vartmani. (48)

sva – self, *jivate* – preservation, *kama-sukhe* – pleasures of the flesh, *ca* – and, *shramarta* – efforts put into trade, agriculture and profession make miserable, *nishi* – and in the night, *sherate* – are asleep, *prajah* – mortal beings, *tvam* – Thou, *arya* – O Shri Shitala Jinendra, *naktamdivam* – all the time, night and day alike, *apramattavan* – free of all attachment and delusion, *ajagah eva* – hath always been awake and, *atma-vishuddha* – busy in intensely purifying the Self (soul), *vartmani* – onto the path of the right perception, right knowledge and the right conduct.

Longing for self-preservation and pleasures of the flesh and efforts put into trade, agriculture or profession, etc. to fulfill that, keep mortals miserable all through the day and they are asleep during the night. So they do not find any time to care for their soul. But, O Lord Shri Shitala Jinendra, all the time, night and day, free of all attachment and delusion, Thou hath always been awake and busy in intensely purifying Thy Self (soul) and moving onto the path of the right perception, right knowledge and the right conduct.

अपत्य-वित्तोत्तर-लोक-तृष्णया,
तपस्विनः केचन कर्म कुर्वते।
भवान् पुनर्जन्म-जरा-जिहासया,
त्रयीं प्रवृत्तिं सम-धी-रवा-रुणत् ॥ (49)

अन्वयार्थः (केचन) कितने ही (तपस्विनः) अग्निहोतृ आदि, दयनीय प्राणी अथवा व्रतीजन (अपत्यवित्तोत्तरलोकतृष्णया) सन्तान धन तथा उत्तरलोक-परलोक या उत्कृष्ट लोक की तृष्णा से (कर्म) अग्निहोम आदि कार्य (कुर्वते) करते हैं (पुनः) किन्तु (भवान्) आपने (समधीः) सम बुद्धि होकर (जन्मजराजिहासया) जन्म और जरा को छोड़ने की इच्छा से (त्रयीं प्रवृत्तिं) मन, वचन और काय की प्रवृत्ति को (अवारुणत्) रोका है।

apatya-vittottara-loka-trishnaya,
tapasvinah kecana karma kurvate.
bhavan punar janma-jara-jihasaya,
trayim pravrittim sama-dhi-rava-runat. (49)

apatya – offsprings or children, *vitta* – wealth, *uttara-loka* – heaven or the best of the world beyond, *trishnaya* – longing of, *tapasvinah* – hermits or ascetics, *kecana* – quite a number of, *karma* – acts of fire worship or sacrifice, *kurvate* – perform, *bhavan* – Thou or Thee, *punah* – but, *janma-jara* – birth and old age, *jihasaya* – will to do away with the process of, *trayim* – the three, *pravrittim* – instinctive activities –mental, vocal and physical, *samadhih* – maintaining equanimity or an ever balanced mind, *avarunat* – gained full cotrol over.

Many a hermit, pitiable beings and ascetics desirous ofbegetting children, wealth or heaven and the best of the other world, perform *agnihomes* and sarificial acts, but Thee, O, Lord Shri Shitala Jinendra, maintaining equanimity and an ever balanced mind, with a firm will to do away with the process of birth and old age etc. hath gained full control over the three instinctive activities of mind, body and speech.

त्व-मुत्तम-ज्योति-रजः क्व निर्वृतः
क्व ते परे बुद्धि-लवोद्-धव-क्षताः ।
ततः स्व-निःश्रेयस-भावना-परैर्,
बुध-प्रवेकै र्जिन-शीत लेड्यसे ॥ (50)

अन्वयार्थ: (हे शीतल जिन) हे शीतलनाथ जिनेन्द्र! (उत्तम ज्योतिः) केवल ज्ञानरूप उत्कृष्ट ज्योति से सहित (अजः) पुनर्जन्म से रहित और (निर्वृतः) सुखीभूत (त्वम्) आप (क्व) कहाँ और (बुद्धि-लवोद्भवक्षताः) ज्ञान के लेशमात्र से उत्पन्न गर्व से नष्ट (ते परे) वे हरि हर आदि अन्य देवता (क्व) कहाँ? दोनों में महान् अन्तर है (ततः) इसलिए (स्वनिःश्रेयसभावनापरैः) आत्मकल्याण की भावना में तत्पर (बुधप्रवेकैः) श्रेष्ठविद्वानों – गणधरादिक श्रेष्ठ ज्ञानियों के द्वारा (ईड्यसे) आप स्तुत हो

रहे हैं - आपकी स्तुति की जा रही है।

tva-muttama-jyoti-rajah kva nirvritah,
kva te pare buddhi-lavod-dhava-kshatah.
tatah sva-nihshreyasa-bhavana-parair,
budha-pravekair jina-shita ledyase. (50)

tvam – Thou or Thee, *uttama-jyotih* – art endowed with the divine brilliance or glow of *keval jnana* or ultimate knowledge, *ajah* – free of cycle of rebirth, *kva* - who, *nirvritah*- completely free, *kva* – where is the comparison between the two, *te pare* – those Hari Har and similar other deities and gods, *buddhi-lavoddha-vakshata* – are being eaten up by the arrogance of their little knowledge, *tatah* – that is why, *svanih shreyasa bhavana paraih* – always engrossed in seeking betterment of the Self, *budha-pravekaih* – by *gandhara* like supremely wise and noble beings, *jina shitale* – O Lord Shri Shitala Nath Jinendra, *edyase* – art being worshipped or eulogized.

In this shloka, Achara Samantabhadra has drawn comparison between Lord Shri Shitala Jinendra and the other Hari, Har and similar deities and gods.

There is no comparison between Thee, O, Shri Shitala Jinendra, who art endowed with the divine brilliance of *keval jnana* (the ultimate knowledge), and free of the cycle of rebirth, lust, worldly attachments, and those Hari, Har and other deities and gods, who are being eaten up by the arrogance of their little knowledge and influence of worldly attachments (allurements). That is why, Thou art being constantly worshipped by supremely wise *ganadhara* like sages and noble beings, engrossed in seeking betterment of the Self.

11

Shri Shreyo Jina Stavanam

उपजाति छन्दः

श्रेयान् जिनः श्रेयसि वर्त्मनीमाः,
श्रेयः प्रजाः शास-दजेय-वाक्यः ।
भवांश्चकासे भुवन-त्रयेऽस्मिन्,
नेको यथा वीत-घनो विवस्वान् ॥ (51)

अन्वयार्थ: (अजेयवाक्यः) अबाधित वचनों से युक्त (श्रेयान् जिनः) हे श्रेयोजिन! (इमाः प्रजाः) इन संसारी जनों को (श्रेयसि वर्त्मनि) कल्याणकारी मोक्षमार्ग में (श्रेयः शासत्) हित का उपदेश देते हुए (भवान्) आप (अस्मिन् भुवनत्रये) इन तीनों लोकों में (एकः) अकेले ही (वीतघनः) मेघों के आवरण से रहित (विवस्वान् यथा) सूर्य के समान (चकासे) प्रकाशमान हुए हैं।

shreyan jinah shreyasi vartmanimah,
shreyah prajah shasa-dajeya-vakyah.
bhavanshcakase bhuvana-traye asmin,
neko yatha vita-ghano vivasvan. (51)

shreyan jinah – O Lord, Shreyo Jina, *shreyasi* – blissful, *vartmani* – path to moksha and salvation, *imah* – these,

shreyah – welfare, *prajah* – mortals of the world, *shasat* – preaching, *ajeya-vakyah* – possessing irrefutable words, *bhavan* – Thou or Thee, *cakase* – shineth, *bhuvana traye* – in the three worlds, *asmin* – these, *na ekah* – all alone, *yatha* – like, *vita-ghanah* – clear of the cover of clouds, *vivasvan* – unique like the sun.

Devoid of all the four types of destructive (*darshana-varana*, (perception obscuring), *jnana-varana* (knowledge obscuring), *mohaniya* (causing attraction and defiling the blissful quality of the soul) and *antaraya* (causing impediments)) *karmas*, O Lord, Shreyo Jina, using irrefutable reasoning and preaching welfare and goodness to all people and leading them onto the blissful path to moksha or salvation, Thou shineth all alone in the three worlds like the unique sun, clear of all clouds and lighting the whole space with its unhindered clear rays.

विधि र्विषक्त-प्रतिषेध-रूपः,
प्रमाण-मत्रान्य-तरत्प्रधानम् ।
गुणोऽपरो मुख्य-नियाम-हेतुर्,
नयः स दृष्टान्त-समर्थ-नस्ते ॥ (52)

अन्वयार्थ: हे श्रेयोजिन! (ते) आपके मत में (विषक्त-प्रतिषेधरूपः) जिसमें कथञ्चित् पर चतुष्टय की अपेक्षा नास्तित्व रूप भी तादात्म्यसम्बन्ध से सम्बद्ध है ऐसा (विधिः) स्वचतुष्टय की अपेक्षा अस्तित्व (प्रमाणं) प्रमाण का विषय है। (अत्र) इन विधि और प्रतिषेध में (अन्यतरत्) एक (प्रधानम्) प्रधान है और (अपरः) दूसरा (गुणः) अप्रधान है। यहाँ (मुख्यनियामहेतुः) मुख्य के नियम का जो हेतु है (नयः) वह नय है तथा (सः) वह नय (दृष्टान्तसमर्थनः) दृष्टान्त का समर्थन करने वाला है।

vidhir vishakta-pratishedha-rupah,
pramana-matranya-taratpradhanam.
gunoparo mukhya-niyama-hetur,
nayah sa drishtanta-samartha-naste. (52)

vidhih – existence of a certain positive property in a substance when referred to its own *svacatushtaya* state (*dravya* – substance, *kshetra* – area (location), *kal* – time and *bhava* – disposition), *vishakta* – also intimately related with the identity of the substance, *pratishedha-rupah* – probably the negation of a certain property with reference to other *parcatushtaya* state (*dravya* – substance, *kshetra* – area (location), *kal* – time and *bhava* – disposition), *pramanam* – prove in a way, *atra* – here between these two positive and negative, *anya-tarat* – one of them, *pradhanam* – is projected as prime, *gunah* – secondary characteristic, *aparah* – and the other *mukhya-niyama-hetuh* – basis of the principle which makes one the main, *naya* – *naya* or the policy or standpoint of the author, *sa* – that *naya* or policy, *drishtanta* – illustration or example, *samarthanah* – is supported by, *te* – O Lord Shreyo jina, in Thy precept or view.

O Lord Shreyo Jina, in Thy view or precept in which probable negation of a certain property in a substance with reference to a different *parcatushtaya* state (*dravya* – substance, *kshetra* – area (location), *kal* – time and *bhava* – disposition) is intimately connected with the identity of the substance. This in a way would prove the existence of a certain positive property in the substance when referred to its own *svacatushtaya* state (*dravya* – substance, *kshetra* – area or location, *kal* – time and *bhava* – disposition). Both the positive and negative properties are intimately connected with the substance and also with each other. Between these two positive and negative properties, one is projected as the prime and the other as secondary. Here the basis of the principle or standpoint (*naya*) which makes one prime, is the intention of the author, and that *naya* supports the illustration.

The above is further clarified as follows:

Here in this shloka, methodology or technique of both — proof (*praman*) and argument or reasoning (*naya*) is analysed. Every substance posseses dual properties — one positive, known as *vidhi*

(affirmation) and the other negative, called *nishedha* (denial there of). Projection of the existence of a certain property in a substance with reference to its own *svacatushtaya* state (*dravya* – substance, *kshetra* – area or location, *kal* – time and *bhava* – disposition) is termed as *vidhi*, the positive view, while negation of that and projection of a certain invisible property with reference to a different *parcatushtaya* (*dravya* – substance, *kshetra* – area or location, *kal* – time, and *bhava* – disposition) is termed *nisedha* or the negative view. Both the positive as well as negative properties go to establish the identity of the substance, and the two, in a way, are intimately connected with each other. In this way the positive is connected with the negative and vice-versa, the negative to the positive. Both the positive and negative properties are very much different from each other, and the advocate of either cannot speak about or mention the other at the same time. While putting forward his views or arguments, he treats one as prime and the other secondary. This methodology of the speaker or the advocate is termed as *naya* – the way or reasoning of presenting the case. This way of reasoning depends on the intention of the speaker and that determines which of the two properties he is going to portray as prime. Sometimes he portrays positive as the prime and the negative as secondary and vice-versa, sometimes the negative is made to look as prime and the positive secondary. This example supports the contradictory nature or property in a substance.

विवक्षितो मुख्य इतीष्य-तेऽन्यो,
गुणोऽविवक्षो न निरात्म-कस्ते ।
तथारि-मित्रानु-भयादि-शक्तिर्,
द्वया-वधिः कार्य-करं हि वस्तु ॥ (53)

अन्वयार्थ: हे भगवन्! (ते) आपके मत में (विवक्षित:) विवक्षित पदार्थ (मुख्य इतीष्यते) मुख्य कहलाता है और (अन्य:) दूसरा अविवक्षित पदार्थ (गुण:) गौण कहलाता है। (अविवक्ष:) जो पदार्थ अविवक्षित है वह (निरात्मक: न) अभावरूप नहीं है (तथा) मुख्य और गौण की इस विधि

से (वस्तु) पदार्थ (अरिमित्रानुभयादिशक्तिः) शत्रु मित्र और अनुभय आदि शक्तियों से युक्त होता है (हि) निश्चय से समस्त पदार्थों की (द्वयावधिः) भाव अभाव अथवा द्रव्य और पर्याय रूप मर्यादा है और उसी मर्यादा का आश्रय कर वस्तु (कार्यकरं) कार्यकारी होती है।

vivakshito mukhya itishya-te-anyo,
gunovivaksho na niratma-kaste.
tathari-mitranu-bhayadi-shaktir,
dvaya-vadhih karya-karam hi vastu. (53)

vivakshitah – intentionally projected object, *mukhya* – principal or prime, *itishyate* – is called, *anyah* – and the other is secondary, *gunah* – unmentioned characteristic, *avivakshah* – which is not projected, *na* – is not, *niratmakah* – insignificant, *te* – O Lord Shreyo Jina, in Thy precept or view, *tatha* – in this or such way, accordingly, *ari* – foe, *mitra* – friend, *anubhaya* – neutral who is neither a friend or foe, *adi* – etc., *shaktih* – acquires the characteristics of, *dvaya vadhih* – dual nature of *bhava* (real) and *abhava* (unreal) or *dravya* (basic substance) and *paryaya* (mode) specifies the limits and within those limits, *karya karam* – the substance holds its identity, *hi* – certainly or for sure, *vastu* – of all the substance.

In Thy view, O Lord Shreyo Jina, property of a substance that is knowingly or intentionally projected or put forward, as main, is termed primary and the unmentioned or unprojected one becomes the secondary. Unmentioned or unprojected property is not insignificant. The substance when treated in this or such a way, to depict the prime and secondary properties, accordingly acquires the characteristics of a friend, foe or neutral. Dual nature of *bhava* (real) and *abhava* (unreal), *dravya* (basic substance) and *paryaya* (mode), for sure sets the limits for the substance and maintaining those limits the substance has its identity.

The above is further explained as below:

Intention of the advocate or the speaker is termed *vivaksha* and what is intended or its implied meaning is termed *vivakshit*. Property of a substance, which the advocate or the speaker puts forward or projects, becomes the prime and, the other different than that becomes the secondary. There is no such pre-determined or prescribed primary or secondary property or nature in a substance. It is the putting forth which makes it so. It changes in accordance with the view or intention of the speaker or the advocate. Non-mentioning or non-portrayal of a property of a substance does not make it insignificant or non-existing. It is certainly significant. But the speaker by not mentioning it at that time and treating it secondary, simply omits it in his statement.

The above analysis gives the same substance characteristics of a friend or a foe, or a neutral, interested, disinterested or both. As for example, a person called "A" being non-obliging to "B", is his enemy, and being helpful to "C", is his friend, and being sometimes helpful and sometimes unhelpful, to "D", depending on circumstances, is sometimes a friend and sometimes a foe to him, and being totally indifferent to "E", is neutral – neither a friend nor a foe. In fact, every substance depending on how it is viewed and with certain limitations presents a dual face – positive and negative, real and unreal, basic substance and form. By treating both together or simultaneously, within these limits, the identity of a substance is established correctly, and by accepting only one property its real or true identity is lost.

O Lord Shreyo Jina, this is as per Thy view or precept, which is based on *syadvada* (the doctrine of qualified assertion) and is contrary to the view held by the ekantavadies, which portrays a substance simply as a single facet.

दृष्टान्त-सिद्धा-वुभवो विंवादे,
साध्यं प्रसिद्ध्येन् न तु तादृगस्ति ।
यत्सर्वथैकान्त-नियामि-दृष्टं,
त्वदीय दृष्टि-र्विभवत्यशेषे ॥ (54)

अन्वयार्थ: (उभयो:) वादी और प्रतिवादी के (विवादे) विवाद में

(दृष्टान्तसिद्धौ) उदाहरण की सिद्धि होने पर (साध्यं) साध्य (प्रसिद्धयेत्) अच्छी तरह सिद्ध हो जाता है (तु) परन्तु (तादृक् न दृष्टं अस्ति) वैसी दृष्टान्त भूत कोई वस्तु दृष्टिगोचर नहीं है (यत्) जो (सर्वथैकान्तनियामि) सर्वथा एकान्तवाद का नियमन करने वाली हो क्योंकि (त्वदीयदृष्टिः) आपका अनेकान्त मत (अशेषे) समस्त-साध्य, साधन और दृष्टान्त में (विभवति) अपना प्रभाव डाले हुए हैं।

drishtanta-siddha-vubhayor vivade,
sadhyam prasiddhyen na tu tadrigasti.
yatsarvathaikanta-niyami-drishtam,
tvadiya drishtir-vibhavatyasheshe. (54)

drishtanta-siddhau – on the basis of the production of an illustration in support of the proof, *ubhayoh* – between the plaintiff and the defendant, *vivade* – in case of a dispute, *sadhyam* - the point or issue under dispute, *prasiddhayet* – can be settled or judged very satisfactorily, *na* – no, *tu* – but unfortunately, *tadrik* – there such, *asti* – is existing, *yat* – which, *sarvatha* – totally, *ekanta* – ekantavada (absolutist doctrine), *niyami* – is supportive of the view of, *drishtam* – evidence, *tvadiya* – and it is only Thine, *drishtih* – precept or view of anekantavada (the doctrine of manifold aspects), *vibhavati* – prevails or is supreme, *asheshe* – in all matters – point to be decided arguments or evidence put forward.

In case of a dispute on a certain point between the plaintiff and the defendant, on the basis of production of an illustration in support of the proof, the point can be easily proved and the dispute settled. But, unfortunately, in case of ekantavadies, there is no such evidence forthcoming, which is totally supportive of the ekantic view. O Lord Shreyo Jina, it is only Thine anekantic view which prevails in all matters whether it be point to be decided, arguments or evidence put forward, and so is supreme.

This is further elucidated as follows:

When a dispute arises between the plaintiff and the defendant on a certain point then on the basis of establishment of a proof, it becomes easy to settle the dispute. Here also a dispute has arisen between the views held by the ekantists and the anekantists. The dispute too can easily be settled by the production of a supportive proof. But unfortunately, no such evidence is forthcoming which totally supports the ekantic view, but on the contrary, a number of examples are available which support the view of the anekantists. Whether it be a point to be settled, or the reasoning in support of the same, or the evidence itself, every where O Lord Shreyo Jina, it is Thy anekantic view, which stands supreme. Therefore, clearly where the proof exists and the supremacy is evident, that view of anekanta, is the very best.

एकान्त-दृष्टि-प्रतिषेध-सिद्धिर्
न्यायेषुभिर् मोहरिपुं निरस्य ।
असि स्म कैवल्य-विभूति-सम्राट,
ततस्त्व-मर्हन् नसि में स्तवार्हः ॥ (55)

अन्वयार्थ: हे श्रेयो जिनेन्द्र! (एकान्दृष्टिप्रतिषेधसिद्धिः) एकान्तदृष्टि के निषेध की सिद्धि (न्यायेषुभिः) न्याय रूप वाणों के द्वारा होती है अर्थात् आपने न्याय रूप वाणों के द्वारा सर्वथा एकांत वादियों का निराकरण कर उन पर विजय प्राप्त की है और (यतः) जिस कारण आप (मोहरिपुं) अज्ञानरूपी शत्रु अथवा मोहनीय आदि कर्मों को (निरस्य) नष्ट कर (कैवल्यविभूतिसम्राट्) केवलज्ञान रूप विभूति अथवा समवशरणादि रूप लक्ष्मी के सम्राट् (असि स्म) हुए हैं (ततः) इस कारण (अर्हन्) हे अर्हन्त (त्वम्) आप (मे) मेरे (स्तवार्हः) स्तवन के योग्य (असि) हैं अर्थात् मैं आपकी स्तुति करता हूँ।

ekanta-drishti-pratishedha-siddhir,
nyayeshubhir moharipum nirasya.
asi sma kaivalya-vibhuti-samrata,
tatastva-marhan nasi me-stavarhah. (55)

ekanta-drishti – the ekantic view, *pratishedha* – negation thereof, *siddhih* – is accomplished by, *nyayeshubhih* – using strong forceful and justfiiable arguments, *moharipum* – enimies in ignorance and deluding *karmas*, *nirasya* – by annihilating, *asi sma* – hath achieved, *kaivalya vibhuti* – splendor of *keval jnana*, or the majestic beauty of *samavasharan*, *samrata* – becomes the king of, *tatah* – on account of this or therefore, *tvam–arhan* – O *arahanta*, O reverend Shreyo Jinendra, Thou, *asi* – art, *me* – mine, *stavarhah* – object of my respectful worship and I very humbly eulogize Thee.

O Shreyo Jinendra, negation of the views of ekantavadies is accomplished by using strong, forceful and judicious arguments, and Thou hath always scored victory over Thy adversaries by the truth and soundness of your arguments. O *arahanta*, for the reasons that Thou, by annihilating Thy enemies who are sunk in ignorance and deluding *karmas*, hath achieved the splendor of *keval jnana* and Thou hath become the king of the majestic beauty of *samavasharan*, Thou art the object of my respectful worship and I very humbly eulogize Thee.

This is further elucidated as follows:

All substances in the world, as per their appearance are only real or unreal, permanent or non-permanent. Maintaining such a restricted view is that of the ekantavadies. Negation of this view of the ekantavadies is only possible either by justifiable or judicious, strong arguments or by putting forth unquestionable proofs. By putting forth the best of irrefutable arguments, proofs and examples, Thou hath negated those views of the ekantists and scored victory over them. Thus, Thou art the possessor of *parartha sampatti* – transcendental wealth and with Thy *shukla dhyan*, hath annihilated the enemies - infatuation and ignorance, and by burning all the *karmas*, attained the majesty of *keval jnana* and as a result of which Thou art the possessor of the splendor of

samavasharan and the eight *pratiharyas*.[1] Thus O *arahanta*! the most respected Jinendra, Thou hath attained the wealth of the Self and *parartha* (transcendental), I very respectfully bow to worship and offer my humble eulogy to Thee.

1 As per Digambara faith, the eight *pratiharyas* are – 1. Ashoka tree, 2. *Simhasana* (throne), 3. *Chanvar* (whisk), 4. *Trichatra* (three umbrdlas), 5. *Dundabhi* (kettle drum), 6. *Pushpa vrishthi* (shower of flowers), 7. *Bhamandala* (halo), 8. *Divya dhvani* (divine voice).

12

Shri Vasupujya Jina Stavanam

उपजाति छन्दः

शिवासु पूज्योऽभ्यु-दय-क्रियासु,
त्वं वासुपूज्यस् त्रिदशेन्द्र-पूज्यः ।
मयापि पूज्योऽल्प-धिया मुनीन्द्र,
दीपार्चिषा किं तपनो न पूज्यः ॥ (56)

अन्वयार्थः (हे मुनीन्द्र!) हे गणधरादि मुनियों के स्वामिन्! (शिवासु) कल्याणकारिणी (अभ्युदयक्रियासु) स्वर्गावतरण आदि कल्याणकों की क्रियाओं में (पूज्यः) पूज्य (वासुपूज्यः) वासुपूज्य नाम को धारण करने वाले (त्वम्) आप चूंकि (त्रिदशेन्द्रपूज्यः) इन्द्र तथा चक्रवर्ती आदि के द्वारा पूज्य हैं अतः (अल्पधिया) अल्पबुद्धि के धारक (मयापि) मुझ समन्तभद्र के द्वारा भी (पूज्यः) पूज्य हैं (किं) क्या (दीपार्चिषा) दीपशिखा के द्वारा (तपनः) सूर्य (न पूज्यः) पूजनीय नहीं होता।

shivasu pujyobhyu-daya-kriyasu,
tvam vasupujyas tridashendra-pujyah.
mayapi pujyo-alpa-dhiya munindra,
diparcisha kim tapano na pujyah. (56)

shivasu – auspicious, *pujyah* – revered, *abhyudaya kriyasu* – in all *kalyanaka* ceremonies like descending from heaven, etc.,

tvam – Thou or Thee, *vasupujyah* – holding the name of Vasupujya, *tridashendra* – all knowing Indra and the wisest of chakravarti kings, *pujyah* – art worshipped by, *mayapi* – I, Samantabhadra (composer of the *stotram*), also, *pujyah* – have dared to worship Thee, *alpa-dhiya* – an ignorant mortal having very little brains, *munindra* – O, the wisest and the most supreme in all *ganadhara* like sages, *diparcisha* – by a small flame of an earthen lamp, *kim* – for, *tapanah* – the great luminous sun, *na* – not, *pujyah* – is worshipped.

O, the most supreme in all *ganadhara*-like sages, Shri Vasupujya Jinendra, who art worshipped by the all knowing Indra and the wisest of chakravarti kings on all auspicious *kalyanaka* ceremonies, like descending from heaven, etc., Acharya Samantabhadra, the composer of the *stotram*, says that, I, an ignorant mortal, having very little brains, have also dared to worship Thee, for is it not, that the great luminous sun is also worshipped by a small flame of an earthen lamp?

न पूजयार्थस्त्वयि वीतरागे,
न निन्दया नाथ विवान्त-वैरे ।
तथापि ते पुण्य-गुणस्मृति र्नः,
पुनातु चित्तं दुरिताञ्जनेभ्यः ॥ (57)

अन्वयार्थः (नाथ) हे स्वामिन्! यद्यपि (वीतरागे) राग से रहित (त्वयि) आप में (पूजया) पूजा के द्वारा (अर्थः न) प्रयोजन नहीं है और (विवान्तवैरे) बैर से रहित आप में (निन्दया) निन्दा के द्वारा (अर्थः न) मतलब नहीं है (तथापि) तो भी (ते) आपके (पुण्यगुणस्मृतिः) प्रशस्त गुणों का स्मरण (नः) हमारे (चित्तं) मन को (दुरिताञ्जनेभ्यः) पापरूपी अञ्जन से (पुनातु) पवित्र करें-दूर रखें।

na pujayarthastvayi vitarage,
na nindaya natha vivanta-vaire.
tathapi te punya-gunasmritir nah,
punatu cittam duritanjanebhyah. (57)

na – neither, *pujya* – worship, *arthah* – art touched or concerned or affected by, *tvayi* – Thou being, *vitarage* – devoid of all attachments and feeling of love or hatred, *na* – nor, *nindaya* – ill speaking or slander, *natha* – O Lord Shri Vasupujya Jinendra, *vivanta vaire* – devoid of all enmity, *tathapi* – even then, *te* – Thine or Thy, *punya-gunasmrtih* – remembrance of supreme virtues, *nah* – our, *punatu* – cleanse and protect, *cittam* – minds and souls, *duritanjanebhyah* – from blemishes of all evils.

O, Lord Shri Vasupujya Jinendra, Thou being devoid of all attachments and free of feeling of love or hatred, art neither touched by worship or praise nor affected by ill speaking or slander. Acharya Samantabhadra says, even then, O Lord, we pray, may the remembrance of Thy supreme virtues, cleanse and protect our minds and souls from blemishes of all the evil deeds.

पूज्यं जिनं त्वाऽर्चयतो जनस्य,
सावद्य-लेशो बहु-पुण्य-राशौ ।
दोषाय नालं कणिका विषस्य,
न दूषिका शीत-शिवाम्बु-राशौ ॥ (58)

अन्वयार्थ: हे भगवन्! (पूज्यं) इन्द्र आदि के द्वारा पूजनीय तथा (जिनं) कर्मरूप शत्रुओं को जीतने वाले (त्वा) आपकी (अर्चयतः) पूजा करने वाले (जनस्य) मनुष्य के जो (सावद्यलेशः) सराग परिणति अथवा आरम्भादि जनित थोड़ा सा पाप का लेश होता है वह (बहुपुण्यराशौ) बहुत भारी पुण्य की राशि में (दोषाय) दोष के लिये (अलं न) समर्थ नहीं है क्योंकि (विषस्य) विष की (कणिका) अल्पमात्रा (शीतशिवाम्बुराशौ) शीतल एवं आह्लादकारी जल से युक्त समुद्र में (दूषिका न) दोष उत्पन्न करने वाली नहीं है।

pujyam jinam tvarcayato janasya,
savadya-lesho bahu-punya-rashau.

doshaya nalam kanika vishasya,
na dushika shita-shivambu-rashau. (58)

pujyam – worshipped by Indras etc, *jinam* – annihilator of *karmic* foes, *tva* – Thine or Thy, *arcayatah* – worshippers, *janasya* – people or mortal beings, *savadya-leshah* – slight impiety or sin which they incur out of attachment and indulgence or omission at the beginning, *bahu-punya-rashau* – vast amount of *punya* (merit or virtue) that they achieve, *doshaya* – for default, *na alam* – is of no significance or consequence, *kanika* – as a small quantity or dose, *vishasya* – of poison, *na* – does not, *dushika* – pollute, *shita-shivambu* – cool and exhilerating water, *rashau* – ocean full of.

O Lord, Thou art worshipped by Indras and the like, and Thou art the annihilator of all *karmic* foes. A slight impiety or a sin that Thy worshippers might incur, out of attachment, indulgence or omission, at the beginning, is of no significance or consequence, in comparison to the vast amount of *punya* that they achieve, in the same way as a small quantity of poison does not affect or pollute an ocean full of cool and exhilerating water.

यद्-वस्तु बाह्यं गुण-दोष-सूतेर्,
निमित्त-मभ्यन्तर-मूल-हेतोः ।
अध्यात्म-वृत्तस्य तदङ्ग-भूत-
मभ्यन्तरं केवल-मप्यलं ते ॥ (59)

अन्वयार्थः (यद् वस्तु) जो पुष्पादिक पदार्थ (गुणदोषसूतेः) पुण्य और पाप की उत्पत्ति के (बाह्यं) बहिरंग (निमित्तं) कारण हैं (तद्) वह (अध्यात्मवृत्तस्य) आत्मा में प्रवर्तने वाले (अभ्यन्तरमूलहेतोः) अन्तरंग-उपादानरूप मूलकारण का (अंगभूतं) सहकारी कारण है। हे भगवन्! (ते) आपके मत में (अभ्यन्तरं) अन्तरंग कारण (केवलमपि) बाह्य वस्तु से निरपेक्ष और सापेक्ष दोनों ही प्रकार का (अलं) गुण दोष की उत्पत्ति में समर्थ है।

yad-vastu bahyam guna-dosha-suter,
nimitta-mabhyantara-mula-hetoh.
adhyatma-vrittasya tadanga-bhuta-
mabhyantaram kevala-mapyalam te. (59)

yad – which, *vastu* – flower like objects, *bahyam* – external, *guna-dosha* – *punya* and *papa* or good and evil, *suteh* – the origination of, *nimittam* – constitute the cause for, *abhyantar-mula-hetoh* – internal basic or root cause of, *adhyatma-vrittasya* – which is acquired by the soul, *tada* – that or such, *anga-bhutam* – supportive cause or co-adjunct of, *abhyantaram* – internal cause, *kevalamapi* – in an external object both expected and unexpected, *alam* – is capable of generation of both *punya* and *papa* or merit and demerit, *te* – in Thy precepts, O, Shri Vasupujya Jinendra.

Objects like flowers, constitute external cause for the origination of *punya* and *papa* or merit and demerit. Such an external cause is a coadjunct to the internal cause, which is basic and acquired by the soul. O Lord, Shri Vasupujya Jinendra, according to Thy precepts, the internal cause by itself is capable of generating both types of expected and unexpected, good and bad properties in an external object.

This is further explained as below:

For the origination of a deed, two causes — one internal and the other external are considered essential. Internal cause is one, which is acquired by the soul, and the external is a supportive cause. Internal one, is the main basic cause for the deed and the external cause is a coadjunct to that. Acharya Samantabhadra Svami does neither accept that the origination of a deed is only dependent on internal cause, as acquired by the soul, nor does he accept that under any circumstance, the deed cannot be accomplished without an external cause. He considers, generally, combined effect of both, external and internal causes, is necessary for accomplishment of a deed. But he also accepts that under a particular given circumstance, for a particular being, a particular

deed, can also be accomplished without a particular external cause.

बाह्यो-तरो-पाधि-समग्र-तेयं,
कार्येषु ते द्रव्य-गतः स्वभावः ।
नैवाऽन्यथा मोक्ष-विधिश्च पुंसां,
तेनाऽभि-वन्द्यस्त्व-मृषि-र्बुधानाम् ॥ (60)

अन्वयार्थ: हे भगवन्! (कार्येषु) घट आदि कार्यों में (इयं) यह जो (बाह्येतरोपाधिसमग्रता) बाह्य और आभ्यन्तर कारणों की पूर्णता है वह (ते) आपके मत में (द्रव्यगतः) जीवादि द्रव्यगत (स्वभावः) स्वभाव है (अन्यथा) अन्य प्रकार से घटादि की विधि ही नहीं किन्तु (पुंसां) मोक्षाभिलाषी पुरूषों के (मोक्षविधिश्च) मोक्ष की विधि भी (नैव) घटित नहीं होती है (तेन) इसलिए (ऋषिः) परम ऋद्धियों से युक्त (त्वम्) आप (बुधानां) गणधरादिक जीवों के (अभिवन्द्यः) वन्दनीय हैं।

bahye-taro-padhi-samagra-teyam,
karyeshu te dravya-gatah svabhavah.
naivanyatha moksha-vidhishca punsam,
tenabhi-vandyastva-mrishir-budhanam. (60)

bhahyo-taro-padhi – external and internal means is necessary, *samagrata* – close coordination of, *iyam* – this, *karyeshu* – as in the production of earthenware, *te* – the same as per Thy hypothesis, O Lord Shri Vasupujya Jinendra, *dravya-gatah* – inherent in living matter, *svabhavah* – that is the nature, *naiva* – is not achieved, *anyat* – in no other way creation of earthenware is possible, *moksha-vidhi* – attainment of moksha or salvation also, *ca* – and similarly, *punsam* – by the mortals desirous of achieving moksha, *tena* – that is why, or for that reason, *abhivandyah* – art worshipped by, *tvam* – Thou, *rishih* – equipped with all the divine *riddhies*, *budhanam* – all the wisest of *ganadhara* like sages and noble beings.

As in the production of earthenware, close coordination of

both the external and internal means is necessary, as per Thy hypothesis O Lord, the same applies to the living beings. As in no other way, in absence of either of the two, using a single means only, no earthenware can be produced, similarly, even the attainment of moksha (salvation) by people desirous of achieving it, is not possible without the full coordination of both the external and internal means. That is why, Thou, O Lord Shri Vasupujya Jinendra, equipped with all the divine *riddhies*, art worshipped by all the wisest of *ganadhara* like sages and noble beings.

The above is further explained as below:

For production of earthenware, it is necessary to have complete coordination of both the external and internal means. Even with full availability of external aids like rod, potter's wheel and rags, but without the right soil, which is the basic ingredient for its production, no earthen pot can be produced. Similarly, with the availability of right soil alone, in absence of the external aids (potter's wheel rod and rags etc.) no earthen pot can be produced. Right coordination of both the factors is necessary.

To attain moksha (salvation) is the very nature of a living being. Basic ingredients, for accomplishing it are: a noble soul (internal matter), completely purified and blended with the three precepts of the right perception (*samyak-darshana*), right knowledge (*samyak-jnana*) and the right conduct (*samyak-caritra*), and the external (coadjunct): the human body, born and baked by asceticism (*munivrat*) in this mortal world, the *karma bhumi*. Right combination and coordination of these two is very necessary to shape the living matter into the mokshable form. It is not correct to assume that only either of the two, alone, could accomplish the same. Therefore, O Lord, as Thou hath hypothesized this relationship between the deed and the cause, as the very inherent nature of the matter, and hath achieved all the divine *riddhies*, so Thou art rightly worshipped by all the wisest of *ganadhara* like sages and noble beings.

13

Shri Vimala-Jina Stavanam

वंशस्थ छन्दः

य एव नित्य-क्षणिका - दयो नया,
मिथोऽन-पेक्षाः स्व-पर-प्रणाशिनः ।
त एव तत्त्वं विमलस्य ते मुनेः,
परस्परेक्षाः स्व-परोप-कारिणः ॥ (61)

अन्वयार्थः (ये एव) जो ही (नित्यक्षणिकादयः नयाः) नित्य अथवा क्षणिक आदि नय (मिथोऽनपेक्षाः) परस्पर में निरपेक्ष होकर अन्य मतों में (स्वपरप्रणाशिनः) निज और पर का नाश करने वाले हैं (ते एव नयाः) वे ही नय (परस्परेक्षाः) परस्पर की अपेक्षा रखते हुए (स्वपरोपकारिणः) निज और पर का उपकार करने वाले होकर (मुनेः) प्रत्यक्षज्ञानी (ते) आप (विमलस्य) विमल जिनेन्द्र के मन में (तत्त्वं) वस्तु स्वरूप [भवन्ति] होते हैं।

ya eva nitya-kshanika-dayo naya,
mithon-pekshah sva-para-paranashinah.
ta eva tattvam vimalasya te muneh,
parasparekshah sva-paropa-karinah. (61)

ya – those or which, *eva* – are the only, *nitya* – permanent, *kshanika* – non-permanent or momentary, *adayah* – etc. or

the like, *nayah* – reasoning or methodology, *mithonpekshah* – treating each aspect as independent of the other as practiced in other religious thoughts, *sva para* – to ones own self and for other, *pranashinah* – contradictory or opposite, *ta eva* – analogous view or *naya*, *tattvam* – to depict the very nature of the substance, *vimalasya* – as comprehended by Lord Vimala Jinendra, *te* – Thee, *muneh* – the wisest sage, knowledge personified, *parasparekshah* – when considering all aspects in reference to each other, *sva para* – ones own self and the others, all, *upkarinah* – are beneficial and most judicious to.

Methodology of defining permanent and non-permanent nature of a substance by merely basing it on one aspect and treating each aspect independent of the other as practised in other religious thoughts, does not stand to reason and is in itself contradictory. Analogous view to depict the true nature of a substance, taking into account all the different aspects and treating them as mutually supportive of one another, as comprehended by Thee, O Vimala Jinendra, the wisest of sages, knowledge personified, is most judicious and beneficial to one's own self and to others in every way.

The above is further clarified as under:

Sankhya, Bauddha and the like, other religious thoughts consider only one single aspect in the nature of a substance and basing it on that, treat it as permanent or non-permanent. This standpoint of theirs is faulty, as it does not portray the true nature of the substance.

O Vimala Jinendra! Thou art free of all *jnanavarnadic* (knowledge obscuring and the like) *karmas* and art able to comprehend every thing fully and directly by Thy own self. Equipped with that capability, Thou hath studied and analysed the substance element by element from all angles and thus established its nature. And because of that the *nayas* (reasoning) used by Thee, being mutually supportive of each other, portray the true nature of the substance and so are most judicious and satisfying to all in every way.

यथैकशः कारक-मर्थ-सिद्धये,
समीक्ष्य शेषं स्व-सहाय-कारकम् ।
तथैव सामान्य-विशेष-मातृका,
नयास्तवेष्टा गुण-मुख्य-कल्पतः ॥ (62)

अन्वयार्थ: (यथा) जिस प्रकार (एकशः) एक-एक (कारकम्) उपादान कारण या निमित्तकारण (स्वसहायकारकं) अपनी सहायता करने वाले (शेषं) अन्य कारक की (समीक्ष्य) अच्छी तरह अपेक्षा करके (अर्थसिद्धेय) कार्य की सिद्धि के लिये समर्थ होता है (तथैव) उसी प्रकार (सामान्यविशेषमातृका) सामान्य और विशेष से उत्पन्न अथवा सामान्य और विशेष को जानने वाले एवं (गुणमुख्यकल्पतः) गौण और मुख्य की कल्पना (तव) आपको (इष्टाः) अभिप्रेत (नयाः) नय (अर्थसिद्धये) कार्य की सिद्धि के लिये समर्थ हैं।

yathaikashah karaka-martha-siddhaye,
samikshya shesham sva- sahaya karakam.
tathaiva samanya-vishesha-matrika,
nayastaveshta guna-mukhya-kalpatah.(62)

yatha – as, *ekashah* – every one of each, *karakam* – productive or causative factor as per its ability, *artha* – its objective, *siddhaye* – is successfully able to attain, *samikshya* – by acting in full unison - or conjunction with, *shesham* – other, *sva* – its, *sahaya* – assisting, *karakam* – factor, *tathaiva* – in the same way, *samanya* – common, *vishesha* –special, particular or the other, *matrika* – created by, or basing on the knowledge of existence of characteristic and mode in a substance, *nayah* – *naya* or the methodology, *tava* – as propounded by Thee, *ishta* – the most, successful, *guna* – secondary characteristic, *mukhya* – primary or main, *kalpatah* – assumption or imagination of.

As each of *upadan karaka* (production factor) or *nimitta karaka* (causative factor) by acting in unison or conjunction with its *sahakari karaka* (assisting factor) is successfully able

to attain its objective (express the meaning), in the same way, the *nayas* (standpoints) which define characteristics of commonness and distinctiveness in a substance by assuming one as prime and the other as secondary and vice-versa, as propounded by Thee, O Shri Vimala Jinendra, are most befitting to achieve the desired objective.

The above is further explained as below:

Material factor which itself takes the shape of a completed object is known as *upadan karaka* (productive factor), and the factor which helps in creation of an object is known as *sahkari karaka* or the assisting factor. *Upadan karaka* or the productive factor always assists and coordinates with the *sahkari karaka* or the assisting factor and vice-versa, the assisting factor helps and coordinates with the *upadan karaka*. Each of the two factors must act in conjunction with the other to successfully complete the objective, they cannot do so otherwise, alone in isolation.

Two principal nayas are accepted in Jain *Darshana* (philosophy) — one *dravyarthic naya* and the other *paryayarthic naya* or as they are called *nishchaya naya* and *vyavaharic naya*. [*Dravyarthic naya* – real and scientific standpoint having reference to natural attributes in pure form of a substance, and *paryayarthic naya* or the popular standpoint having reference to form and modification thereof in that substance]. *Dravyarthic naya* depicts the productive factor or the commonness and the *paryayarthic naya* depicts the distinctive form or modification. Both the *nayas* (standpoints) in accordance with the requirement of the circumstances and the intention or objective of the speaker do become primary and secondary, but they are never opposed to each other. It is only when they act in conjunction with each other that they are able to successfully achieve the desired objective. O Lord Vimala Jinendra, only adoption of such mutually conjunctive or supportive *nayas* (standpoints) befits Thee, while others contrary to those, do not.

परस्परेक्षाऽन्वय-भेद-लिङ्गतः,
प्रसिद्ध-सामान्य-विशेषयोस्तव ।
समग्र-ताऽस्ति स्व-पराव-भासकं,
यथा प्रमाणं भुवि बुद्धि-लक्षणम् ॥ (63)

अन्वयार्थः हे भगवन्! (यथा) जिस प्रकार (भुवि) पृथिवी पर (स्वपरावभासकं) स्व और पर को प्रकाशित करने वाला (बुद्धिलक्षणं) ज्ञानरूप लक्षण से युक्त (प्रमाण) प्रमाण प्रसिद्ध है (तथा) उसी प्रकार (तव) आपके मत में (परस्परेक्षान्वयभेदलिङ्गतः) परस्पर एक दूसरे की अपेक्षा रखने वाले अभेद और भेद ज्ञान से (प्रसिद्धसामान्यविशेष्योः) प्रसिद्ध सामान्य और विशेष की (समग्रता) पूर्णता (अस्ति) विद्यमान है।

parasparekshanvaya-bheda-lingatah,
prasiddha-samanya-visheshayostava.
samagra-ta-asti sva parava-bhasakam,
yatha pramanam bhuvi buddhi-lakshanam. (63)

parasparekshanvaya – mutually supportive of each other, *bheda-lingatah* – property or nature of *bheda* and *abheda* (its real and apparent or which is different from the real), *prasiddha* – known or accepted, *samanya-visheshayoh* – commonness and distinctiveness, *tava* – in Thy precept, *samagrata* – completeness or fullness, *asti* – is present or exists, *sva parava-bhasakam* – enlightening both within itself and outside, the other, *yatha* – as, *pramanam* – is accepted as the valid knowledge, *bhuvi* – in the world, or on this earth, *buddhi lakshanam* – knowledge possessing the characteristics of.

As in this world, knowledge possessing the characteristics of enlightening both within itself and outside, is accepted as *pramanam*: all complete by itself, similarly in Thy view, O Shri Vimala Jinendra, the knowledge of mutually supportive *abheda* and *bheda*, completely establishes commonness and distinctiveness in a substance.

The above is further explained as follows:

Every substance possesses both characteristics of *abheda* (commonness) and *bheda* (distinctiveness). Both characteristics are mutually supportive of each other. Characteristic of commonness is incomplete without distinctiveness, and distinctiveness is incomplete without commonness. Both act as adjuncts, qualify and complement each other.

The Acharya has cited the analogy of knowledge in this respect. As knowledge possessing the characteristic of enlightening both within itself and outside, is considered *praman* (valid knowledge) all complete by itself, in same way, mutually supportive characteristics of commonness and distinctiveness establish complete nature of a substance.

विशेष्य-वाच्यस्य विशेषणं वचो,
यतो विशेष्यं विनियम्यते च यत्।
तयोश्च सामान्य-मति-प्रसज्यते,
विवक्षितात्स्या-दिति तेऽन्य-वर्जनम् ॥ (64)

अन्वयार्थ: हे भगवन्! (विशेषवाच्यस्य) वाच्यभूत विशेष का (तत्) वह (वच:) वचन (यत:) जिससे (विशेष्यं) विशेष्य (विनियम्यते) नियमित किया जाता है (विशेषणं) विशेषण कहलाता है (च) और (यत्) जो (विनियम्यते) नियमित होता है (तत्) वह (विशेष्यं) विशेष्य कहलाता है (च) और (तयो:) उन विशेषण और विशेष्य में यद्यपि (सामान्यमतिप्रसज्यते) सामान्य का प्रसंग आता है परन्तु (ते) आपके मत में (स्यादिति) कथञ्चित अर्थ के वाचक स्यात् पद के द्वारा (विवक्षितात्) विवक्षित् विशेषण विशेष्य से (अन्यवर्जनम्) अविवक्षित विशेषण विशेष्य का परिहार हो जाता है।

visheshya-vacyasya visheshanam vaco,
yato-visheshyam-viniyamyate ca yat.

tayoshca samanya-mati-prasajyate,
vivakshitatsya-diti-tenya-varjanam. (64)

visheshya-vacyasya – specified object which is represented by the spoken word, *visheshanam* – *visheshan* or the qualifying adjective, *vacah* – statement or the word, *yatah* – which, *visheshyam* – *visheshya* or the qualified object, *vinimyate* – qualifies, *ca* – and, *yat* – which is qualified, *tat* – that, *tayoh* – though in that qualifying and the qualified properties in an object, *ca* – and, *samanya-mati-prasajyate* – associated with commonness or generality, *vivakshitat* – intended qualifying and the unintended qualified attribute, *syaditi* – by the use of the word "*syat*", meaning "in a certain context", *te* – according to Thee, O Vimal Jinendra, *anyavarjanam* – refrains.

Word or statement that qualifies the attributed object which is represented by the spoken word (*vacya bhuta vishesha*), is called *visheshan* or the adjective, and the qualified object is termed *visheshya*. Though both, the *visheshan* and the *visheshya* apparently seem to be associated with commonness or generality (similarity), according to Thee, O Lord Vimala Jinendra, the use of the word *syat* meaning "in a certain context", refrains or separates the intended *visheshan* (qualifying attribute) and the *visheshya* (qualified object) from the unintended *visheshan* (qualifying attribute) and the *visheshya* (qualified object).

This is further elucidated as follows:

This shloka discusses the form of *visheshan*, adjective or the attribute qualifying the object and the *visheshya*, i.e. the qualified object. An attribute, which points to a specialty in an object or qualifies an object, is termed *visheshan* and the qualified object or the object attributed with that specialty is known as *visheshya*. For example, when we say a black snake, black is a *visheshan* or an adjective and the snake itself is *visheshya*, i.e. the qualified object to which that specialty is attributed. The qualified object about which something is said

is called *vacya bhuta visheshya*. These qualifying attribute or adjective and the qualified object (*visheshya*) sometimes assume commonness and sometimes they become distinctive. As per intent of the speaker, the one he wishes to stress appears as the intended one and the other that he does not want, remains unintended. According to Thee, O Shri Vimala Jinendra, use of the word *syat* meaning "in a certain context", makes the intended one accepted and annuls the unintended one.

नयास्तव स्यात्पद-सत्य-लाञ्छिता,
रसोप-विद्धा इव लोह-धातवः ।
भवन्त्य-भिप्रेत-गुणा यतस्ततो,
भवन्त-मार्याः प्रणता हितैषिणः ॥ (65)

अन्वयार्थ: हे भगवन्! (यतः) चूंकि (स्यात्पदसत्यलाञ्छिताः) स्यात्पदरूपी सत्य से चिह्नित (तव) आपके (नयाः) नय (रसोपविद्धाः) रस से अनुलिप्त (लोहधातवः इव) लोह-धातुओं के समान (अभिप्रेतगुणाः) इष्ट गुणों से युक्त पक्ष में सुवर्ण आदि इष्ट पदार्थ के गुणों से युक्त (भवन्ति) होते हैं (ततः) इसलिए (हितैषिणः) हित के इच्छुक (आर्याः) गणधर आदि उत्तम पुरूष (भवन्तं) आपके प्रति (प्रणताः) नम्रीभूत हैं।

nayastava syatpada-satya-lanchita,
rasopa-viddha iva loha-dhatavah.
bhavantya-bhipreta-guna yatastato,
bhavanta-maryah pranata hitaishinah. (65)

nayah – mode of presenting things or *naya*, *tava* – Thy, O Lord Vimala Jinendra, *syatpada* – the word "*syat*", *satya* – truth held in, *lanchita* – adorned with the sign of, *rasopa-viddha* – endowed with spiritual knowledge, alchemy of *paras mani*, *iva* – which makes, *loha-dhatavah* – baser metals, iron, etc., *bhavanti* – attain or acquire, *abhipreta* – the cherished, *guna* – qualities or properties of gold, *yatah* – as, *tatah* – they or those, *bhavantam* – to Thee, *aryah* – *ganadharas* like noble

beings, *pranata* – respectfully bow and pay homage, *hitaishinah* – desirous of being well and uplifting themselves.

O Lord Vimala Jinendra, because Thy mode of presenting things (*nayas*), adorned with the word *syat* is full of spiritual knowledge, and is endowed with the alchemy of *paras mani*, which makes baser metals like iron, etc. acquire properties of gold, that is the reason why *ganadhara*-like noble beings desirous of uplifting themselves, respectfully bow and pay their homage to Thee.

The above is further elucidated as follows:

In this shloka extolling the importance of the word *syat*, meaning "in a certain context", Acharya Samantabhadra says that O Lord Vimala Jinendra, as baser metals – iron etc. in alchemic reaction with *paras mani*, acquire the properties of gold and fulfil the wishes of the alchemist, in the same way, Thy reasoning, (*naya* – mode of presenting things), full of spiritual knowledge, by the use of the word *syat*, fully satisfies the seeker of truth and leads him onto the heavenly path and moksha. That is why, all noble beings, desirous of self-upliftment, respectfully bow and pay homage to Thee.

In anekanta Jain *Darshana* (philosophy), the word *syat* denotes the contextual sense of probability and its use introduces relativity in the mode of expression. For example, a certain substance, in reference to a certain standpoint is real and with reference to another is unreal. The use of the word *syat* in the *naya* helps to establish the probability of this duality of real and unreal nature in a substance and portrays its true form. Without this, the mode of expression becomes false and unconvincing.

14

Shri Ananta Jina Stavanam

वंशस्थ छन्दः

अनन्त-दोषा-शय-विग्रहो ग्रहो,
विषङ्ग-वान् मोह-मयश्चिरं हृदि।
यतो जितस्तत्त्व-रुचौ प्रसीदता,
त्वया ततोऽभू र्भगवा-ननन्त-जित् ॥ (66)

अन्वयार्थ: (अनन्तदोषाशयविग्रह:) जिसका शरीर अनन्त रोगादि दोषों का आधार तथा जो (चिरं) चिरकाल से (हृदि) हृदय में (विषंगवान्) सलंग्न था अथवा ममता भाव से सहित था। ऐसा (मोहमय:) मोहरूप (ग्रह:) पिशाच (तत्त्वरुचौ) तत्त्व श्रद्धा में (प्रसीदता) प्रसन्न रहने वाले (त्वया) आपके द्वारा (यत:) क्योंकि (जित:) जीत लिया गया था (तत:) इसलिए आप (भगवान्) भगवान् (अनन्तजित्) अनन्तजित् इस सार्थक नाम को धारण करने वाले (अभू:) हुए हैं।

ananta-dosha-shaya-vigraho graho,
vishanga-van moha-mayashciram hridi.
yato jitastattva-rucau prasidata,
tvaya tatobhur bhagava-nananta-jit. (66)

ananta-dosha-shaya-vigrahah **– embodying the very base of**

infinite evils of infatuation and, *grahah* – demon, *vishangavan* – was full of lust and attachment, *mohamayah* – delusion, *ciram* – from times immemorial, *hridi* – whose heart, *yatah* – because, *jitah* – hath conquered, *tattva-rucau* – in pursuit of knowledge of the *tattvas, prasidata* – always been happy, *tvaya* – by Thee, *tatah* – therefore Thou, *abhuh* – rightly became, *bhagavan* – *bhagavan* or Lord, *ananta jit* – the holder of the meaningful name of Ananta Jit.

As Thou hath conquered the demon of infatuation and delusion *moha* (embodying the very base of infinite evils full of lust and attachment) from times immemorial, and as Thou have been happy in pursuit of knowledge of the *tattvas* (reals or substances), so O Lord, Thou rightly became the holder of the meaningful name of Ananta Jit.

कषाय-नाम्नां द्विषतां प्रमाथिना-,
मशेषयन्-नाम भवा-नशेष-वित् ।
विशोषणं मन्मथ दुर्मदा-मयं,
समाधि-भैषज्य-गुणै र्व्यलीनयत् ॥ (67)

अन्वयार्थ: हे भगवन्! (भवान्) आप (प्रमाथिनाम्) दु:ख देने वाले (कषायनाम्नां) कषाय नामक (द्विषताम्) शत्रुओं के (नाम) नाम को हृदय में (अशेषयन्) समाप्त करते हुए (अशेषवित्) सर्वज्ञ हुए हैं तथा आपने (समाधि भैषज्यगुणै:) ध्यानरूप औषधि के गुणों के द्वारा (विशोषणं) संताप कारक (मन्मथदुर्मदामयं) कामदेव के दुष्ट दर्प रूपी रोग को (व्यलीनयत्) विलीन किया है - नष्ट किया है।

kashaya-namnam dvishatam pramathina,
masheshayan-nama bhava-nasesha-vit.
vishoshanam manmatha durmada-mayam,
samadhi-bhaishajya-gunair vyalinayat. (67)

kashaya-namnam – called passions, *dvishatam* – enemies, *pramarthinam* – troublesome, *asheshayan* – removing or

destroying, *nama* – the very name from deep inside of the heart, *bhavan* – Thou or Thee, *asheshavit* – achieved omniscience or *sarvajna*, *vishoshanam* – dreaded or causing miseries, *manmatha* – Kamadeva, god of love and passion, *durmada mayam* – malady of evil pride of, *samadhi* – intense meditation, *bhaishajya gunaih* – by virtues of medicines or medical therapy, *vyalinayat* – completely irradicated.

O Lord, Thou by removing the very name of troublesome enemies called passions (hate and anger) from deep inside of Thy heart, achieved omniscience, *sarvajna*, and using the deep medical therapy of intense meditation completely eradicated the dreaded malady of evil pride of Kamadeva, i.e., lust and passion.

The above is further clarified as below:

Having destroyed falsehood by right perception and right conduct, Thou completely annihilated hatred and anger, the enemies of the soul, in such a way that no traces of them were left in Thee, and attained all knowing omniscience. And using the medicinal therapy of Thy intense meditation, Thou eradicated the dreaded disease of lust and passion.

परि-श्रमाऽम्बुर्भय-वीचि-मालिनी,
त्वया स्व-तृष्णा-सरि-दार्य! शोषिता।
असङ्ग-घर्मार्क-गभस्ति-तेजसा,
परं ततो निर्वृति-धाम तावकम् ॥ (68)

अन्वयार्थ: (परिश्रमाम्बु:) जिसमें परिश्रम रूप जल भरा है और (भयवीचिमालिनी) भयरूप तरंगो की मालाएँ उठ रही हैं, ऐसी (स्वतृष्णासरित्) अपनी भोगाकांक्षारूप नदी (हे आर्य) हे पूज्य! (त्वया) आपके द्वारा (असंगघर्मार्कगभस्तितेजसा) निष्परिग्रहतारूप ग्रीष्मकालीन सूर्य की किरणों के तेज से (शोषिता) सुखा दी गई है (ततः) इसलिए (परम्) उसके आगे विद्यमान (निर्वृतिधाम) निर्वाणस्थान (तावकम्)

आपका ही है अथवा आपका अनन्तज्ञानादि तेज अत्यन्त उत्कृष्ट है।

pari-shramamburbhaya-vici-malini,
tvaya sva-trishna-sari-darya! shoshita.
asanga-gharmarka-gabhasti-tejasa,
param tato nirvriti-dhama tavakam.(68)

parishramambuh – which is full of waters of industrious efforts, *bhaya* – fear and apprehension, *vci* – rising waves, *malini* – series of, *tvaya* – by Thee, *sva trishna sarit* – river of ones worldly desires, *arya* – O the revered, *shoshita* – hath completely dried, *asanga* – non-possession, *gharmarka* – hot summer sun, *gabhasti* – rays of, *tejasa* – intense heat of, *param* – lying beyond, *tatah* – therefore, *nirvriti-dham* – cleared the path of attaining moksha or salvation, *tavakam* – is now only Thine.

With the intense heat of Thy sun-like self-denial, O revered Lord, Thou hath completely dried up the river of worldly desires within you; the wordly desires with which one has to contend all one's life, generate fear and apprehension. Only Thee, revered Lord, hath gained that control over Self, which subdues the desires, the fears and apprehensions with Thy superb knowledge of the infinite, thus Thou hath gained moksha which lies beyond the desires, the fears and the apprehensions.

The above is further explained as below :

As a deep flowing river full of waves, eddies and currents, is an obstruction in the way to reach ones destination, similarly the river of worldly desires and aspirations, is a big hindrance in the path to attain salvation. A normal river is full of ordinary water, but this river of worldly desires is full of waters of industrious efforts, put in by a being to fulfil those desires. As waves are created in a river, so in this river of desires, waves, eddies and currents are continuously generated by fear and apprehension of failure of ones efforts. It is not easy to cross this river. But O Lord Ananta Jinendra, conqueror of delusion, by the intense heat of the rays

of Thine hot summer like sun of non-possession, Thou hath completely dried this river of worldly desires, and now none can obstruct Thee from crossing it and attain moksha (salvation) lying beyond. Thou art certainly equipped with the supreme brilliance of infinite knowledge and complete control over Thyself.

सुहृत्त्वयि श्रीसुभगत्व-मश्नुते,
द्विषंस्त्वयि प्रत्ययवत्प्रलीयते ।
भवानु-दासी-नत-मस्तयोरपि,
प्रभो परं चित्र-मिदं तवे-हितम् ॥ (69)

अन्वयार्थ: हे भगवन्! (त्वयि सुहृद) आप में उत्तम हृदय को रखने वाला भक्त पुरुष (श्रीसुभगत्वम्) लक्ष्मी के बल्लभपने को (अश्नुते) प्राप्त होता है और (त्वयि द्विषन्) आपमें द्वेष रखने वाला-अभक्त पुरुष (प्रत्ययवत्) व्याकरण के प्रसिद्ध क्विप् आदि प्रत्ययों अथवा क्षायोपशमिक ज्ञान के समान (प्रलीयते) नष्ट हो जाता है - चतुर्गति के दु:खों का अनुभव करता है परन्तु (भवान्) आप (तयोरपि) उन दोनों - भक्त और अभक्त पुरूषों के विषय में (उदासीनतम:) अत्यन्त उदासीन हैं - रागद्वेष से रहित हैं (प्रभो) हे स्वामिन्! (तव) आपकी (इदम् ईहितं) यह चेष्टा (परं चित्रम्) अत्यन्त आश्चर्यकारी हैं।

suhrittvayi shrisubhagatva-mashnute,
dvishanstvayi pratyayavatpraliyate.
bhavanu-dasi-nat-mastayorapi,
prabho param citra-midam tave-hitam.(69)

suhrid – noble devotee having deep faith in his heart, *tvayi* – in Thee, *shri* – shri lakshmi, *subhagatvam* – endearment of, *ashnute* – attains or achieves, *dvishan* – non-devotee, or the one who is averse to, *tvayi* – to Thee, *pratyayavat* – like the well known suffix in grammatical term, or fleeting wisdom, *praliyate* – destroyed on its own, or undergoes great miseries of the four stages, *bhavan* – Thou or Thee, *udasinatam* – completely detached from the world, or totally unconcerned

and above the feeling of love and hatred, *tayorapi* – from the side of both devotee as well as non-devotee, *prabho* – O Lord, *param citram* – extremely wondrous, *idam* – this, *ihitam* – supreme quality.

A noble devotee having deep faith in his heart in Thee, by himself on his own, wins endearment of shri lakshmi and attains bliss. A non-devotee or one who is averse to Thee, is destroyed on his own, like the well known suffix in grammatical term or the fleeting wisdom (knowledge), and becomes a sufferer of the intense miseries of the four stages of conception, birth, old age and death. But Thou art totally unconcerned with both – devotee as well as non-devotee, and art above the feeling of love or hatred. O Lord, this supreme quality of Thine is extremely wondrous.

त्व-मीदृशस्तादृश इत्ययं मम,
प्रलाप-लेशोऽल्प-मते महामुने! ।
अशेष-माहात्म्य-मनी-रयन्-नपि,
शिवाय संस्पर्श इवामृताम्बुधेः ॥ (70)

अन्वयार्थः (महामुने) हे समस्त पदार्थों के जानने वाले। (त्वम्) आप (ईदृशः) ऐसे हैं (तादृशः) वैसे हैं (इति) इस प्रकार का (अयं) यह (मम अल्पमतेः) मुझ अल्पबुद्धि का (प्रलापलेशः) थोड़ा सा प्रलाप (अशेष-माहात्म्यं) आपकी समस्त महिमा को (अनीरयन् अपि) न कहता हुआ भी (अमृताम्बुधेः) अमृत रूप समुद्र के (संस्पर्शः इव) समीचीन स्पर्श के समान (शिवाय) मोक्ष के लिये है/मोक्ष सुख की प्राप्ति का कारण है।

tva-midrishastadrisha ityayam mama,
pralapa-lesho-alpa-mater mahamune!
ashesha-mahatmya-mani-rayan-napi,
shivaya sansparsha ivamritambudheh. (70)

tvam – Thy or Thou, *idrishah* – art like this, *tadrisha* – or like that, *iti* – such, *ayam* – this, *mama* – me or mine, *pralapa* – meaningless utterance, *leshah* – little, *alpa-mateh* – ignorant, *maha mune* – O the omniscient great sage, *ashesha* – any of, *mahatmyam* – Thy greatness, *anirayan* – not capable of describing, *napi* – even, *shivaya* – is however sufficient (ample) cause of attaining the bliss of moksha, *sansparsha* – the mere touch of a drop, *iva* – as, *amritambudhe* – from the ocean of nectar (*amrita*).

O the omniscient great sage, an insignificant utterance from an ignorant person like me describing any of Thy greathess that Thou art like this or like that, would be wholly inadequate. But it would be sufficient to help me to attain the bliss of moksha or salvation much in the same way as the mere touch of a drop from the ocean of nectar, is enough to give lasting happiness.

15

Shri Dharma Jina Stavanam

रथोद्धता छन्दः

धर्म-तीर्थ-मनघं प्रवर्तयन्,
धर्म इत्यनु-मतः सतां भवान्।
कर्म-कक्ष-मद-हत्तपोऽग्निभिः
शर्म शाश्वत-मवाप शङ्करः ॥ (71)

अन्वयार्थ: हे भगवन्! (अनघं) निर्दोष (धर्मतीर्थं) धर्मरूपी तीर्थ अथवा धर्म का प्रतिपादन करने वाले आगम की (प्रवर्तयन्) प्ररूपित करते हुए (भवान्) आप (सतां) गणधरदेवादि विद्वानों के द्वारा (धर्मः) धर्म इस सार्थक नाम से युक्त (अनुमतः) माने गये हैं। आपने (तपोऽग्निभिः) तप रूपी अग्नियों के द्वारा (कर्मकक्षम्) कर्मरूपी वन को (अदहत्) जलाया है तथा (शाश्वतं) अविनाशी (शर्म) सुख (अवाप) प्राप्त किया है इसलिए आप सत्पुरूषों के द्वारा (शंकरः) शंकर इस नाम से युक्त (अनुमतः) माने गये हैं।

dharma-tirtha-managham pravartayan,
dharma ityanu-matah satam bhavan.
karma-kaksha-mada-hattapognibhih,
sharma shashvata-mavapa shankarah. (71)

dharma tirtham – *tirtha* of dharma, or abode of righteousness, or the very source of right knowledge, *anagham* – faultless, unblemished, *pravartayan* – representeth or art, *dharmah* – the rightful holder of this meaningful name of Dharma Nath, *iti* – this, *anumatah* – accepted as, *satam* – by wise men, *ganadharas* and gods, etc., *bhavan* – Thou, *karma kaksham* – forest of *karmas*, *adhat* – hath burnt, *tapognibhih* – by the fire of intense ascetic meditation, *sharma* – bliss, *shashvatam* – ever lasting, *avapa* – attained or achieved, *shankarah* – so Thou art Shankara, or the wise noble beings have also accepted Thee by the name of Shankara.

O Lord, Thou represent unblemished abode of righteousness or the very source of righteous knowledge, and as such Thou hath been accepted as the rightful holder of the meaningful name of Dharma Nath. As Thou hath burnt the forest of *karmas* by the fire of Thy intense ascetic meditation and achieved everlasting bliss, Thou art Shankara and all the wise people have accepted Thee by the name of Shankara.

देव-मानव-निकाय-सत्तमै-
रेजिषे परिवृतो वृतो बुधैः ।
तारका परिवृतोऽति-पुष्कलो,
व्योम-नीव-शश-लाञ्छनोऽमलः ॥ (72)

अन्वयार्थः हे धर्मजिन। (देवमानवनिकायसत्तमैः) देव समूह और मनुष्य समूह में अत्यन्त श्रेष्ठ भव्य जीवों के द्वारा (परिवृतः) चारों ओर से वेष्टित तथा (बुधेः) गणधरादि विद्वानों से (वृतः) घिरे हुए आप (व्योमनि) आकाश में (तारकापरिवृतः) ताराओं से परिवेष्टित (अमलः) घनपटलादि मल से रहित (अतिपुष्कलः) संपूर्ण (शशलाञ्छनः इव) चन्द्रमा के समान (रेजिषे) सुशोभित हुए थे।

deva-manava-nikaya-sattamai,
rejishe parivrito vrito budhai.
taraka parivritoti-pushkalo,
vyoma-niva-shasha-lanchanomalah. (72)

deva – gods, *manava* – humans, *nikaya* – assembly, body, *sattamai* – the noblest, *rejishe* – hath adorned, *parivritah* – covered on all the sides, or amidst, *vritah* – surrounded by, *budhaih* – learned people like *ganadharas*, etc., *taraka* – stars, *parivritah* – covered or surrounded from all sides, *atipushkalah* – full, *vyomani* – in the sky, *shasha lanchanah* – moon, *iva* – like, *amalah* – clear of all clouds like *karmic* dirt.

O Lord Dharma Jinendra, having destroyed all the four types of destructive *karmas*, seated on *sinhasan* in the centre of *samavasharan* amidst the body of the noblest of gods and humans, and surrounded on all sides by the wisest *ganadhara*-like sages, Thou hath adorned the assembly in the same way as the full moon, clear of all clouds and surrounded by stars on all sides, does to the sky.

प्रातिहार्य-विभवैः परिष्कृतो,
देहतोऽपि विरतो भवा-नभूत् ।
मोक्ष-मार्ग-मशिषन् नरामरान्,
नापि शासन-फलै-षणा-तुरः ॥ (73)

अन्वयार्थ: हे भगवन्! (भवान्) आप (प्रातिहार्यविभवैः) सिंहासनादि प्रातिहार्यों तथा समवशरणादि विभूतियों से (परिष्कृतः) विभूषित होते हुए भी न केवल उनसे किन्तु (देहतोऽपि) शरीर से भी (विरतः) ममत्व रहित (अभूत्) थे तथा आपने (नरामरान्) मनुष्यों और देवों को (मोक्षमार्गम्) मोक्षमार्ग का (अशिषत्) उपदेश दिया था फिर भी आप (शासनफलैषणातुरः) उपदेश के फल की इच्छा से आतुर-व्यग्र (नापि अभूत्) नहीं हुए थे।

pratiharya-vibhavaih parishkrito,
dehatopi virato bhava-nabhut.
moksha-marga-mashishan naramaran,
napi shasana-phalai-shana-turah. (73)

pratiharya – throne (*sinhasan*), etc., the eight *pratiharyas* and *samavasharan*, *vibhavaih* – majestic splendour of, *parishkritah*

– adorned with, *dehato-api* – not only by them but even by Thine body itself, *viratah* – being devoid of attachment and not in the least affected by, *bhavan* – Thy or Thou, *abhut* – wert or were, *moksha-margam* – way or path to moksha, *ashishat* – preached, *naramaran* – humans and gods, *napi* – neither, nor, *shasana-phalai-shanaturah* – eager, or enthusiastic about the effect of preachings.

O Jinendra, although Thou were adorned with the eight *pratiharyas* and majestic splendor of *samavasharan*, but were not affected in the least by them, Thou were even absolutely unmindful of Thy own body. Thou hath preached and shown the path to moksha to gods and humans alike, but, Thou remained absolutely unconcerned, neither eager nor enthusiastic about the effect of the same on gods and humans.

काय-वाक्य-मनसां प्रवृत्तयो,
नाभवंस्तव मुनेश्चिकीर्षया ।
नासमीक्ष्य भवतः प्रवृत्तयो,
धीर तावक-मचिन्त्य-मीहितम् ॥ (74)

अन्वयार्थ :- हे नाथ! (तव) आप (मुनेः) प्रत्यक्षज्ञानी के (कायवाक्यमनसां) काय वचन और मन की (प्रवृत्तयः) चेष्टाएँ (चिकीर्षया) करने की इच्छा से (न अभवन्) नहीं हुईं तथा (भवतः) आपकी (प्रवृत्तयः) प्रवृत्तियाँ - चेष्टाएँ (असमीक्ष्य) वस्तुस्वरूप को ज्यों का त्यों जाने बिना (न अभवन्) नहीं हुईं। (हे धीर) हे धीर धर्म जिनेन्द्र! (तावकम्) आपका (ईहितं) चरित (अचिन्त्यं) अचिन्तनीय है - आश्चर्य करने वाला है।

kaya-vakya-manasam pravrittayo,
nabhavanstava muneshcikirshaya.
nasamikshya bhavatah pravrittayo,
dhira tavaka-macintya-mihitam. (74)

kaya – physical, *vakya* – vocal, *manasam* – mental, *pravrittayah* – actions, *na* – none, *abhavan* – was performed,

tava – of Thy own, *muneh* – O the omniscient Lord, *cikirshaya* – out of Thy desire of performing, *na* – nor, *asmikshya* – without ascertaining the real nature of the object, *bhavatah* – Thine, *pravrittayah* – any activity, *dhira* – O solemnly grave Shri Dharma Jinendra, *tavakam* – of, *achintyam* – beyond comprehension and extremely wondrous, *ihitam* – this characteristic or conduct.

O the omniscient Lord! None of Thy actions whether physical, vocal or mental, was performed out of any desire to do so, none of Thine activities took place without ascertaining the real nature of the object. O the solemnly grave Shri Dharma Jinendra, this characteristic of Thine is beyond comprehension.

This is further explained as below:

A doubt has been created – O Lord, if Thee hath no eagerness or enthusiasm for the outcome of Thy preachings, then why did Thine activities like excursions and spontaneous outbreak (flow or dispersal) of divine voice, etc. take place? This shloka clears that doubt. O Jinendra, Thy physical actions – excursions, etc., vocal actions speech or preachings, and mental actions of ascertaining the real nature of the object, are performed without any wish or desire to do so, because the very root cause of desire – attachment had already been eradicated earlier. Second doubt is – if Thine activities like excursions etc., are performed without any aim, thought or reason, then it means that they are undertaken aimlessly or without any thought. Thoughtless activities are futile and not commendable. Answer to this is, that all of Thine actions are neither non-commendable nor non-judicable, they are certainly thought provoking. In fact, Thy character and conduct are beyond comprehension, and being full of apparent contradictions, cannot be apprehended correctly. Thy excursions and the like activities are based in the very name, Tirthankara, and performed in accordance with deeds and invisible destiny of the living beings.

मानुषीं प्रकृति-मभ्य-तीतवान्,
देवता-स्वपि च देवता यतः ।

तेन नाथ पर-मासि देवता,
श्रेयसे जिन-वृष! प्रसीद नः ॥ (75)

अन्वयार्थ: हे भगवन्! (यत:) चूंकि आप (मानुषीं प्रकृतिं) मानव स्वभाव को अतिक्रान्त कर गये हैं (च) और (देवतास्वपि) इन्द्र, चन्द्र आदि देवों में भी (देवता) देवता हैं/पूज्य हैं (तेन) इसलिए (हे नाथ) हे स्वामिन्! आप (परमा देवता असि) उत्कृष्ट देवता हैं (हे जिनवृष) हे जिनेन्द्र! (न:) हमारे (श्रेयसे) कल्याण के लिये (प्रसीद) प्रसन्न होइये।

manushim prakriti-mabhya-titavan,
devata-svapi ca devata yatah.
tena natha para-masi devata,
shreyase jina-vrisha! prasida nah. (75)

manushim – human, *prakritim* – nature, *abhya titavan* – hath surpassed, *devata svapi* – even among Indra or Luna (*chandrama*) like gods, *ca* - and, *devata* – reverend god, *yatah* – for a cause, *tena* – therefore, *natha* – O Lord, *parama* – supreme, *asi* – art, *devata* – god, *shreyase* – for welfare or well-being, *jina-vrisha* – O Jinendra, *prasida* – may kindly be pleased to bestow, *nah* – for us.

O Lord, as Thou hath surpassed all the limits of human nature and art revered and worshipped by Indra and Luna (moon) like gods, so pray, may Thou be pleased to bestow Thy blessings on us for our wellbeing and welfare.

16

Shri Shanti Jina Stavanam

उपजाति छन्दः

विधाय रक्षां परतः प्रजानां,
राजा चिरं योऽप्रतिम-प्रतापः।
व्यधात्पुरस्तात्स्वत एव शान्तिर्,
मुनि र्दयामूर्ति-रिवाऽघ-शान्तिम् ॥ (76)

अन्वयार्थः (यः) जो शान्तिजिनेन्द्र (परतः) शत्रुओं से (प्रजानां) प्रजाजनों की (रक्षां विधाय) रक्षा कर (चिर) चिरकाल तक पहले (अप्रतिमप्रतापः) अतुल्य पराक्रमी (राजा) राजा हुए और (पुरस्तात्) फिर (स्वत एव) स्वयं ही (मुनिः) मुनि होकर जिन्होंने (दयामूर्तिरिव) दया की मूर्ति की तरह (अघशान्तिं) पापों की शान्ति (व्यधात्) की।

vidhaya raksham paratah prajanam,
raja ciran yo apratima-pratapah.
vyadhatpurastatsvata eva shantir,
munir dayamurti-rivagha-shantim. (76)

vidhaya – having, *raksham* – protected, *paratah* – from the enemies, *prajanam* – his subjects, *raja* – reigned, *ciram* – for a very long time, *yah* – who, *apratima* – without any equal, *pratapah* – valiant, *chakravarti* king (emperor), *vyadhat* – purified his soul, *purastat* – and then, *svata eva* – by his ownself

without any induction from outside, *shantih* – O Lord Shanti Nath Jinendra, *munih* – become an ascetic sage, *daya murtih* – embodiment of compassion and kindness, *iva* – like, *agha-shantim* – pacifying all the evil *karmas.*

This shloka eulogizes the sixteenth Tirthankara, Lord Shanti Nath Jinendra, who earlier was a valiant chakravarti king (emperor), and protected his people (subjects) from their enemies, reigned for a very long time. Later, on his own, without any induction from outside, getting averse to all the worldly pleasures, gave up his entire kingdom and became an ascetic sage, and like the very embodiment of compassion and kindness, pacifying all the evil *karmas,* totally cleansed his soul.

चक्रेण यः शत्रु-भयंकरेण,
जित्वा नृपः सर्व नरेन्द्र-चक्रम् ।
समाधि-चक्रेण पुन र्जिगाय,
महोदयो दुर्जय-मोह-चक्रम् ॥ (77)

अन्वयार्थ: (महोदयः) गर्भावतरण आदि कल्याणकों की परम्परा से युक्त (यः) जो शान्तिनाथ गृहस्थावस्था में (शत्रुभयंकरेण) शत्रुओं को भय उत्पन्न करने वाले (चक्रेण) सुदर्शन चक्र के द्वारा (सर्वनरेन्द्रचक्रं) समस्त राजाओं के समूह को (जित्वा) जीतकर (नृपः) चक्रवर्ती हुए और (पुनः) पश्चात् वीतरागावस्था में जिन्होंने (समाधिचक्रेण) ध्यानरूप चक्र के द्वारा (दुर्जयमोहचक्रं) कठिनाई से जीतने योग्य मोहनीय कर्म की मूल तथा उत्तर प्रकृतियों के समूह को (जिगाय) जीता था।

cakrena yah shatru-bhayankarena,
jitva nripah sarva narendra-cakram.
samadhi-cakrena punar jigaya,
mahodayo durjaya-moha-cakram.(77)

cakrena – using the Sudarshan Chakra, *yah* – Shanti Nath Jinendra, who in his householder's stage, *shatru* – the enemies, *bhayankarena* – the terror for, *jitva* – having subjugated, *nripah*

– became a chakravarti king (emperor) and, *sarva* – all, *narendra* – kings, *cakram* – community of, *samadhi-cakrena* – using the *chakra* or instrument of intense meditation, *punah* – then, later in attachment free stage, *jigaya* – annihilated, *mahodayah* – one who carries the grand traditions of *panch kalyanakas* like directly descending from heaven, etc., *durjaya* – invincible, *moha cakram* – group of delusory *karmas* with their basic and subsequent causes.

Mahodaya is one who carries the grand traditions of *pancha kalyanakas* like descending directly from heaven, etc.

This shloka eulogizes the same *mahodaya* Shanti Nath Jinendra, who in his householders stage, using the Sudarshan chakra created, terror for the enemies, subjugated the entire community of kings and became a chakravarti king (emperor), and later, in the attachment free stage of munihood, using the *samadhi chakra* (instrument of intense meditation) annihilated the invincible *moha chakra* (group of delusory *karmas* with their basic and subsequent causes).

राज-श्रिया राजसु राज-सिंहो,
रराज यो राजसुभोग-तन्त्रः ।
आर्हन्त्य लक्ष्म्या पुन-रात्म-तन्त्रो,
देवा-सुरो-दार-सभे रराज ॥ (78)

अन्वयार्थः (राजसिंहः) राजाओं में श्रेष्ठ तथा (राजसुभोगतन्त्रः) राजाओं के उत्तम भोगों के अधीन अथवा राजाओं के उत्तम को स्वाधीन रखने वाले (यः) जो शान्तिनाथ सराग अवस्था में (राजसु) राजाओं के बीच (राजश्रिया) नौ निधियाँ तथा चौरह रत्नों से युक्त राजलक्ष्मी के द्वारा (रराज) सुशोभित हुए थे और (पुनः) पश्चात् वीतरागावस्था में (आत्मतन्त्रः) आत्माधीन होते हुए (देवासुरोदारसभे) देव और धरेणन्द्रादिकों की महती सभा में (आर्हन्त्यलक्ष्म्या) अष्ट प्रातिहार्य रूप बाह्य तथा अनन्तज्ञानादिक रूप अन्तरंग विभूति से (रराज) सुशोभित हुए थे।

raja-shriya rajasu raja-sinho,
raraja yo rajasubhoga-tantrah.
arhantya lakshmya puna-ratma-tantro,
deva-suro-dara-sabhe raraja. (78)

rajashriya – endowed with the raj-lakshmi of nine *nidhies* and fourteen jewels, *rajasu* – amidst the kings, *raja-sinhah* – greatest of kings, *raraja* – adorned like an ornament, *yah* – Shanti Nath Bhagavan who during the stage of kingship, *rajasu-bhoga* – all the kingly pleasures and comforts, *tantrah* – never indulging and keeping himself above them, *arhantya* – of the *arahanta* stage, attachment free stage of sagehood, *laksmya* – outwardly decorated with the majestic splendor of the eight *pratiharyas* and internally with four divine virtues of *ananta jnana*, etc., *punah* – later, *atma-tantrah* – absorbed in his own Self, *deva sura* – gods, Dharnendra and the like, *udara* – grand, *sabhe* – assembly, *raraja* – graced.

This shloka eulogizes the same Shri Shanti Nath Jinendra, who was the greatest of all the kings and possessed all the kingly pleasures and comforts, but who never indulged himself in them, who during the stage of kingship, endowed with the raj lakshmi of the nine treasures (*nav nidhies*) and fourteen jewels (*caturdash ratnas*), was an ornament amongst the kings, and later in the attachment-free stage of sagehood was deeply absorbed in his own-Self, who was endowed outwardly with the majestic splendor of the eight *pratiharyas* and internally with the four divine virtues of *ananta jnana* etc. He graced the assembly of gods in *samavasharan.*

यस्मिन् नभूद्राजनि राज-चक्रं,
मुनौ दया-दीधिति धर्मचक्रम्।
पूज्ये मुहुः प्राञ्जलि देव-चक्रं,
ध्यानोन्मुखे ध्वंसि कृतान्त-चक्रम् ॥ (79)

अन्वयार्थ: (यस्मिन्) जिन शान्तिनाथ भगवान् के (राजनि) राजा होने पर

(राजचक्रं) राजाओं का समूह (प्राञ्जलि) बद्धाञ्जलि (अभूत्) हुआ था, जिन शान्तिनाथ भगवान् के (मुनौ) मुनि होने पर (दयादीधिति) दयारूप किरणों से युक्त (धर्मचक्रं) उत्तम क्षमा आदि धर्मों का समूह (प्राञ्जलि) अपने आधीन हुआ था, (पूज्ये) जिन शान्तिनाथ भगवान् के पूज्य होने पर - समवशरण में स्थित होकर धर्मोपदेशक होने पर (देवचक्रं) देवों का समूह (मुहुः) बार-बार (प्राञ्जलि) बद्धाञ्जलि हुआ था और जिन शान्तिनाथ भगवान् के (ध्यानोन्मुखे) चतुर्थ शुक्लध्यान के सन्मुख होने पर (ध्वंसि) क्षय को प्राप्त होता हुआ (कृतान्तचक्रं) कर्मों का समूह (प्राञ्जलि) शरण की भिक्षा के लिये बद्धाञ्जलि हुआ था।

yasmin nabhudrajani raja-cakram,
munau daya-didhiti dharma cakram.
pujye muhuh pranjali deva-cakram,
dhyanonmukhe dhvansi kritanta-cakram. (79)

yasmin – to whom Shanti Nath Jinendra, *abhut* – did concede allegiance, *rajani* - on his installation as king, *raja-cakram* – community of kings, *munau* – attaining sage-hood, *daya* – compassion and kindness, *didhiti* – emitting bright rays of, *dharma cakram* – righteous qualities of forgiveness along with the whole group of dharmas (virtues), *pujye* – Shanti Nath Bhagavan, who on attaining the most exalted stage, installed in *samavasharan* and preaching dharmas, *muhuh* – repeatedly, *pranjali* – bowed with folded hands, *deva-cakram* – assembly of gods, *dhyanonmukhe* – when in intense meditation in the fourth stage of *shukla dhyana*, *dhvansi* – facing or on the verge of extinction, *kritanta-cakram* – the whole group of evil deeds, *pranjali* – came a-begging refuge and forgiveness with folded hands.

This shloka eulogizes the same Lord Shanti Nath Jinendra, to whom on his installation as the king, the whole community of kings, very humbly and respectfully pledged allegiance. On his becoming a sage (*muni*), righteous qualities of forgiveness, compassion and kindness along with the whole group of virtues

(dharmas) came unto him. And to whom on attaining the most exalted stage of *arahanta*, installed in *samavasharan* and preaching dharmas, the entire assembly of gods, repeatedly with folded hands, paid homage, and to whom, when in intense meditation of the fourth stage of *shukla dhyana*, the whole group of evil *karmas*, which were on the very verge of extinction, came a-begging refuge and forgiveness with folded hands.

स्व-दोष-शान्त्या-विहितात्म-शान्तिः,
शान्ते र्विधाता शरणं गतानाम् ।
भूयाद् भव-क्लेश-भयोप-शान्त्यै,
शान्तिर्जिनो मे भगवान् शरण्यः ॥ (80)

अन्वयार्थः- (स्वदोषशान्त्या) अपने रागादि, दोषों की शांति से (विहितात्मशान्तिः) जिन्हें आत्मशान्ति की प्राप्ति हुई है, जो (शरणंगतानां) शरण में आये हुए जीवों को (शान्तेर्विधाता) शान्ति के करने वाले हैं, जो (जिनः) कर्मरूप शत्रुओं को जीतने वाले हैं, (भगवान्) विशिष्ट ज्ञान से सहित हैं तथा (शरण्यः) शरण देने में निपुण हैं (सः) वे (शान्तिः) शान्तिनाथ जिनेन्द्र (मे) मेरे (भवक्लेशभयोपशान्त्यै) संसार परिभ्रमण, क्लेशों और भयों की शान्ति के लिये (भूयात्) हों।

sva-dosha-shantya-vihitatma-shantih,
shanter vidhata sharanam gatanam.
bhuyad bhava-klesha-bhayopa shantyai,
shantir jino me bhagavan sharanyah. (80)

sva-dosha – ones own faults born out of attachment, passions, etc., *shantya* – by quelling or overcoming, *vihita* – has attained, *atma shantih* – peace of Self or soul, *shanteh* – of peace or bliss, *vidhata* – creator or who bestows, *sharanam* – to seek shelter in Him, *gatanam* – people who come, *bhuyat* – may please be the cause of, *bhava-klesha* – troubles of worldly transmigration, *bhaya* – fear, *upashantyai* – granting respite

from, *shantih* – the same Lord Shanti Nath Bhagavan, *jinah* – who is the annihilator of *karmic* enemies, *me* – to me, *bhagavan* – endowed with exceptional infinite knowledge, *sharanyah* – expert in granting shelter to the troubled and needy.

Shri Shanti Nath Bhagavan, who achieved peace of Self by overcoming his own faults and shortcomings (born out of attachment etc.), and bestowed peace onto the people seeking refuge in him. He is the destroyer of all *karmic* enemies. He is endowed with infinite knowledge, and he is specially munificent in granting shelter to the troubled and needy. I pray to the same Lord Shanti Nath Bhagavan, that he may please grant me peace and redeem me from the troubles and fear of worldly transmigration

17

Shri Kunthu Jina Stavanam

वसन्ततिलका छन्दः

कुन्थु-प्रभृत्य-खिल-सत्त्व-दयैक-तानः
कुन्थु र्जिनो ज्वर - जरा - मरणोप - शान्त्यै।
त्वं धर्म - चक्र - मिह वर्तयसि स्म भूत्यै,
भूत्वा पुराक्षिति-पतीश्वर-चक्र -पाणिः ॥ (81)

अन्वयार्थ: (कुन्थुप्रभ्रत्यखिलसत्त्वदयैकतानः) कुन्थु आदि समस्त जीवों पर एक-मुख्य विस्तार करने वाले (कुन्थुः जिनः) कुन्थुनाथ जिनेन्द्र थे। हे भगवन्! (त्वं) आपने (पुरा) पहले (गृहस्थावस्था में (भूत्यै) राजविभूति के निमित्त (क्षितिपतीश्वरचक्रपाणिः) राजाधिराज चक्रवर्ती (भूत्वा) होकर पश्चात् (इह) इस संसार में (ज्वरजरामरणोपशान्त्यै) समस्त रोग, बुढ़ापा और मरण के विनाश से युक्त (भूत्यै) मोक्ष लक्ष्मी के लिये (धर्म चक्रं) धर्म के समूह को अथवा देवरचित धर्मचक्रनामक अतिशय विशेष को (वर्तयसि स्म) प्रवर्तित किया है।

kunthu-prabhritya-khila-sattva-dayaika-tanah,
kunthur jino jvara-jara-maranopa-shantyai.
tvam dharma-cakra-miha vartayasi sma bhutyai,
bhutva purakshiti-patishvara-cakra-panih. **(81)**

kunthu-prabhritya-khila-sattva-dayaika-tanah – one who extended his compassion and kindness equally on *kunthu* etc. all the living beings of the world, *kunthuh jinah* – such was Lord Kunthu Nath Jinendra, *jvara* – diseases, *jara* – old age, *maran* – death, *upashantyai* – bestowing respite from the pangs of, *tvam* – Thou or Thee, *dharma-cakram* – wheel of righteousness, *iha* – in this world, *vartayasi sma* – hath set in motion, *bhutyai* – to attain the divine raj lakshmi of moksha, *bhutva* – later in the stage of attachment free munihood, *pura* – earlier, during the stage of a householder, *bhutyai* – to attain the majestic splendor of kingship, *kshiti-patishvara-chakrapanih* – becoming a chakravarti king (emperor).

This shloka eulogizes Lord Kunthu Nath Jinendra, who was both a chakravarti king (emperor) and a Tirthankara.

O Kunthu Natha Jinendra, Thou were the only one who extended his compassion and kindness equally to kunthu etc.and to all other living beings of this world, thus justifying the significance of Thy meaningful name: Kunthu Nath. Earlier during the stage of a householder, to attain the majestic splendor of kingship, Thou had become a chakravarti king (emperor), and later in the attachment free stage of munihood, Thou hath set the divine wheel of righteousness rolling to spread the bliss of moksha lakshmi: freedom from disease, old age and death in this world.

तृष्णार्चिषः परि - दहन्ति न शान्ति - रासा -
मिष्टेन्द्रियार्थ - विभवैः परि - वृद्धि - रेव ।
स्थित्यैव काय - परि - ताप - हरं निमित्त -
मित्यात्मवान् विषयसौख्य-पराङ्मुखोऽभूत् ॥ (82)

अन्वयार्थ: (तृष्णार्चिषः) विषयाकांक्षा रूप अग्नि की ज्वालाएँ (परिदहन्ति) इस जीव को सब ओर से जला रही हैं, (इष्टेन्द्रियार्थविभवैः) इष्ट इन्द्रियों के विषयों से (आसां) इन विषयाकांक्षा रूप अग्नि की ज्वालाओं की (न

शान्तिः) शान्ति नहीं होती किन्तु (परिवृद्धिरेव) सब ओर से वृद्धि ही होती है। यह वृद्धि (स्थित्यैव) इन्द्रिय विषयों के स्वभाव से ही होती है (निमित्तं) निमित्त कारण (कायपरितापहरं) मात्र शरीर के संताप को हरने वाला होता है विषयाकांक्षा रूप अग्निज्वालाओं का उपशमन करने वाला नहीं होता। हे भगवन्! (इति) यह सब विचार कर ही (आत्मवान्) जितेन्द्रिय होते हुए आप (विशयसौख्यपराङ्मुखः) विषय जन्य सुख से पराङ्मुख (अभूत्) हुए हैं।

trishnarcishah pari-dahanti na shanti-rasa,
mishtendriyartha-vibhavaih pari vriddhi-reva.
sthityaiva kaya-pari-tapa-haram nimitta,
mityatmavan vishayasaukhya-paranmukhobhut. (82)

trishnarcishah – flames of fire of lustful desires, *pari-dahanti* – keep constantly consuming this living being from all the sides, *na* – in no way, *shantih* – quench or attain peace, *asam* – these flames of lustful desires, *ishtendriyartha* – cherished by the senses to meet those desires, *vibhavaih* – begetting material objects, *parivriddhih* – excite them all round, *eva* – rather, *sthityaiva* – (such increase) is due to or caused by the very nature of the sensuous desires, *kaya* – physical, *pari-tapa* – ailments, *haram* – merely help cure or do away with, *nimittam* – material means created to fulfill the desires, *iti* – considering or deeply pondering on this, *atmavan* – O Lord, having conquered all Thy senses, Thou, *vishayasaukhya* – sensuous pleasures born out of lust or lustful sensuous pleasures, *paranmukhah* – averse to, *abhut* – hath remained.

Flames of fiery desires keep consuming this living being from all sides. Acquiring all material objects cherished by the senses to fulfill those desires in no way helps to quench the flames of this fire; on the contrary, the acquision of these objects further inflames those desires. Such is the very nature of the sensuous desires. Material means created to fulfill the desires merely help to do away the physical ailments, but in no way are able to quench the flames of internal fire of sensuous desires.

Therefore O Lord, having deeply pondered over this and having conquered all Thy senses, Thou hath remained averse to sensuous pleasures.

बाह्यं तपः परम - दुश्चरमा - चरंस्त्व, -
माध्यात्मि - कस्य तपसः परिवृंह-णार्थम् ।
ध्यानं निरस्य कलुष - द्वय मुत्तरस्मिन्
ध्यानद्वये ववृतिषेऽति - शयोप-पन्ने ॥ (83)

अन्वयार्थ: हे भगवन्! (त्वम्) आपने (आध्यात्मिकस्य) अन्तरंग (तपसः) तप को (परिवृंहणार्थम्) वृद्धि के लिये (परमदुश्चरं) अत्यन्त कठिन (बाह्यं तपः) अनशनादि बाह्य तप का (आचरन्) आचरण किया था तथा (कलुषद्वयं) आर्त्त-रौद्र रूप दो खोटे (ध्यानं) ध्यानों को (निरस्य) छोड़कर आप (अतिशयोपपन्ने) उत्कृष्ट अतिशय से युक्त अथवा अपने अवान्तर भेदों से सहित (उत्तरस्मिन्) आगे के (ध्यानद्वये) धर्म्यध्यान और शुक्लध्यान इन दो ध्यानों में (ववृतिषे) स्थिर हुये थे।

bahyam tapah parama-dushcarama-caranstva,
madhyatmi-kasya tapasah parivrinha-nartham.
dhyanam nirasya kalusha-dvaya muttarasmin,
dhyanadvaye vavritisheti-shayopa-panne. (83)

bahyam – external, *tapah* – asceticism like fasting, *parama dushcaram* – extremely onerous, *acaran* – followed the path of, *tvam* – Thou, *adhyaimikasya* – inner or of the Self, *tapasah* – control and discipline, *parivrinhanartham* – to enhance, *dhyanam* – penance, *nirasya* – discarding, *kalusha* – deceptive and abhorrent forms undertaken by self-immolation (*arta*) or weird (*rudra*) forms, *dvayam* – the two righteous (*dharma*) and pure intense (*shukla*) form of meditation (*dhyana*), *vavritishe* – adopted, *atishayopa-panne* – extremely sublime or rewarding.

Only to enhance the inner control and discipline of the Self, O Lord, Thou followed the onerous path of external asceticism

like fasting etc. Discarding the two deceptive and abhorrent forms of penance undertaken by self-immolation (*arta*) or *rudra* (weird forms of penance), Thou adopted extremely sublime and rewarding mode of righteous (*dharma dhyana*) and pure intense meditation (*shukla dhyana*), as a result of which Thou hath destroyed *karmic* shackles one by one and attained moksha.

हुत्वा स्व - कर्म - कटुक-प्रकृतिश्चतस्रो,
रत्नत्रयाति - शय - तेजसि जात- वीर्यः ।
बभ्राजिषे सकल - वेद - विधे र्विनेता,
व्यभ्रे यथा वियति दीप्त-रुचि र्विवस्वान् ॥ (84)

अन्वयार्थ: हे भगवन्! (चतस्रः स्वकर्मकटुकप्रकृतिः) अपने कर्मों की चार कटुक प्रकृतियों को (रत्नत्रयातिशयतेजसि) सम्यग्दर्शनादि रत्नत्रय की प्रकृष्टता रूप अग्नि में (हुत्वा) होमकर (जातवीर्यः) आप सामर्थ्यवान् अनन्तवीर्य से युक्त तथा (सकलवेदविधेः) समस्त लोकालोक विषयक ज्ञान के विधायक परमागम के (विनेता) प्रणेता होकर (तथा) उस तरह (बभ्राजिषे) दैदीप्यमान हुए यथा जिस तरह कि (व्यभ्रे) मेघ रहित (वियति) आकाश में (दीप्तरुचिः) दैदीप्यमान किरणों से युक्त (विवस्वान्) सूर्य।

hutva sva-karma-katuka-prakritishcatastro,
ratnatrayati-shaya-tejasi jata-viryah,
babhrajishe sakala-veda-vidher vineta,
vyabhre yatha viyati dipta-rucir vivasvan. (84)

hutva – burnt in sacred fire, *sva* – Thy own, *karma* – *karmas*, *katuka* – evil, *prakritih* – qualities of, *catastrah* – four types of karmas — *mohaniya*, *jnana-varan*, *darshana-varan* and *antaraya*, *ratnatraya* – the three jewel like precepts of *samyak-darshana*, *samyak-jnana* and *samyak-caritra* (right perception, right knowledge and right conduct), *atishaya* – extreme excellence of, *tejasi* – hot fire of, *jata viryah* – attained the

four divine virtues of *ananta catushtaya*, *babhrajishe* – illumined, *sakal* – all, *veda vidheh* – knowledge of this and the other worlds, *vinita* – became the prime preceptor of, *vyabhre* – cloudless, *yatha* – like, as does, *viyati* – in the sky, *dipta rucih* – equipped with brightest of rays, *vivasvan* – sun.

O Lord, Kuntha Nath Jinendra, having burnt all the four types of Thy evil *karmas* (*mohaniya* – born out of illusion, *jnana-varan* – born out of shrouded knowledge, *darshana-varan* – born out of shrouded vision and *antaraya* – born out of obstructive conditions) in the sacred fire of the three jewel like precepts of the right perception (*samyak-darshana*), right knowledge (*samyak-jnana*) and the right conduct (*samyak-caritra*), Thou achieved the four divine virtues of *ananta catushtaya* – infinite knowledge (*ananta-jnana*), infinite vision (*ananta-darshana*), infinite bliss (*ananta-sukha*) and infinite vigour (*ananta-virya*). In consequence Thou became the prime perceiver of all the knowledge of this and the other worlds, and blessed with the *dvadshanga*: voice of the Tirthankara Thou illumined the divine assembly of *samavasharan* in the same way as the sun with the brightest of rays, does it in a cloudless sky.

यस्मान् मुनीन्द्र! तव लोक-पिता-महाद्या,
विद्या - विभूति-कणिका-मपि नाप्नुवन्ति ।
तस्माद् भवन्त-मज-मप्रति- मेय - मार्याः
स्तुत्यं स्तुवन्ति सुधियः स्व-हितैक-तानाः ॥ (85)

अन्वयार्थः (हे मुनीन्द्र) हे यतिनाथ! (यस्मात्) चूंकि (लोकपितामहाद्याः) ब्रह्मा आदि लौकिक देवता (तव) आपकी (विद्याविभूतिकणिकामपि) केवलज्ञानरूप विद्या और समवशरण रूप विभूति के कणमात्र को भी (न अप्नुवन्ति) नहीं प्राप्त करते हैं (तस्मात्) इसलिए (सुधियः) उत्तम बुद्धि के धारक (स्वहितैकतानाः) एक आत्महित में निमग्न मोक्ष के अभिलाषी (आर्याः) गणधारादिदेव (अजं) जन्म से रहित, (अप्रतिमेयम्)

अपरिमित-अनंत तथा (स्तुत्यं) स्तुति के योग्य (भवन्तं) आपकी (स्तुवन्ति) स्तुति करते हैं।

yasman munindra! tava loka-pita mahadya,
vidya-vibhuti-kanika-mapi-napnuvanti.
tasmad bhavanta-maja-maprati-meya-maryah,
stutyam stuvanti-sudhiyah sva-hitaika-tanah. (85)

yasmat – because, *munindra* – O revered sage, *tava* – Thy or Thine, *loka pita* –*brahma* etc., *mahadya* – worldly gods, *vidya* – *keval jnanic* knowledge, *vibhuti* – majestic splendor of *samavasharan*, *kanika-mapi* – even a bit of, *na* – do not, *apnuvanti* – achieve, *tasmat* – therefore, *bhavantam* – Thou, *ajam* – free of the cycles of rebirth, *apratimeyam* – unique and boundless virtues beyond comprehension, *aryah* – gods and *ganadharas* etc., *stutyam* – constantly worship, *stuvanti* – respectfully and devotedly eulogize Thee, *sudhiyah* – possessing greatest of wisdom, *sva-hitaikatanah* – one absorbed in Self and desirous of attaining moksha.

Describing both internal and external grandeur of Shri Kunthu Nath Jinendra, Acharya Samantabhadra Svami, in this shloka says:

O the greatest of all of sages, Shri Kunthu Nath Jinendra, Brahma, Vishnu, Mahesh and the other gods, are not blessed with even a bit of Thy *keval jnanic* knowledge and majestic splendor of *samavasharan*. So, gods and *ganadharas* even while blessed with the greatest of wisdom are desirous of attaining moksha by constantly worshipping and devotedly eulogizing Thee; Thou art free of the cycles of rebirth (*ajam*), Thou art most revered, worthy of worship and blessed with the unique and infinite virtues.

18

Shri Ara Jina Stavanam

पथ्यावक्तं छन्दः

गुण-स्तोकं सदुल्लङ्घ्य, तद्-बहुत्व-कथास्तुतिः ।
आनन्त्यात्ते गुणा वक्तु-, मशक्यास्त्वयि सा कथम् ॥(86)

अन्वयार्थः (सद्) विद्यमान (गुण्स्तोकं) अल्प गुणों का (उल्लङ्घ्य) उल्लङ्घन कर (तद्बहुत्व कथा) उन गुणों की अधिकता का कथन करन (स्तुतिः) स्तुति कहलाती है परन्तु (आनन्त्यात्) अनन्त होने के कारण (ते) आपके (गुणाः) गुण (वक्तुमशक्याः) कहने के लिये अशक्य हैं अतः (त्वयि) आपके विषय में (सा) वह स्तुति (कथं) किस प्रकार संभव है।

guna-stokam sadullanghya, tad-bahutva-kathastutih,
anantyatte guna vaktu, mashakyastvayi sa katham. (86)

guna stokam – small virtues, *sad* – existing, *ullanghya* – violating the limits, *tad* – those virtues, *bahutva katha* – exaggerating and describing hyperbolically, *stutih* – is called praise, eulogy or *stuti*, *anantyat* – being infinite or boundless, *te* – Thine or Thy, *guna* – virtues, *vaktum* – described or comprehended, *ashakyah* – cannot be or beyond, *tvayi* – Thy or Thine, *sa* – that eulogy or praise, *katham* – how it is possible.

Generally speaking, exaggerating small virtues and describing them in hyperbolic terms, is called *stuti*, praise or eulogy. But O Lord, Thy virtues are infinite, beyond comprehension, they defy description, it is impossible to praise or eulogize Thee enough.

तथापि ते मुनीन्द्रस्य, यतो नामापि कीर्तितम् ।
पुनाति पुण्य-कीर्ते र्नस्, ततो, ब्रूयाम किञ्चन ।। (87)

अन्वयार्थ: [यद्यपि आपके गुणों की स्तुति अशक्य है] (तथापि) तो भी (पुण्यकीर्ते:) प्रशस्त यशवाणी अथवा ख्याति के धारक तथा (मुनीन्द्रस्य) गणधरादि मुनियों के स्वामी (ते) आपका (कीर्तितं) उच्चरित (नामापि) नाम भी (यत:) चूँकि (न:) हमें (पुनाति) पवित्र करता है (तत:) इसलिए (किञ्चन) कुछ (ब्रूयाम) कहते हैं।

tathapi te munindrasya, yato namapi kirtitam,
punati punya kirter nas, tato bruyam kincana. (87)

tathapi – even then, *te* – Thy, *munindrasya* – supreme amongst *ganadhara* like all the wisest of sages, *yatah* – because, *namapi* – name even, *kirtitam* – mere recitation of, *punati* – purifies, *punya-kirteh* – possessor of divine glory, voice and fame, *nah* – us, *tatah* – therefore, *bruyam* – I dare to say, *kincana* – something, the very least of Thy virtues.

Since Thy virtues are infinite, beyond comprehension and description, it is impossible to eulogize Thee. As Thou art the possessor of divine glory and voice and as Thou art supreme amongst *ganadharas*, the wisest of sages, the mere recitation of Thy name, purifies us. When I presume to sing of your virtues, I humbly touch upon the very least of Thy virtues.

लक्ष्मी-विभव-सर्वस्वं, मुमुक्षोश्चक्र-लाञ्छनम् ।
साम्राज्यं सार्व-भौमं ते, जरत्-तृण-मिवाभवत् ।। (88)

अन्वयार्थ: हे भगवन् (लक्ष्मीविभवसर्वस्वं) लक्ष्मी की विभूति रूप सर्वस्व से युक्त तथा (चक्रलाञ्छनं) सुदर्शनचक्र रूप चिह्न से सहित (सार्वभौमं) समस्त पृथिवी सम्बन्धी जो (ते) आपका (साम्राज्यं) साम्राज्य था वह (मुमुक्षोः) मोक्ष के इच्छुक होने पर आपके लिये (जरत्तृणमिव) जीर्ण तृण के समान (अभवत्) हो गया था।

Lakshmi-vibhava-sarvasvam, mumukshoshcakra lanchanam, samrajyam sarva-bhaumam te, jarat-trina-mivabhavat. (88)

laksmi – of raj lakshmi, *vibhava* – splendor, *sarvasvam* – endowed with all, *mumukshoh* – Thou being desirous of attaining moksha or salvation, *cakra lanchanam* – bearing the insignia of the divine Sudarshan Chakra, *samrajyam* – kingdom, *sarva-bhaumam* - spread over all the world, *te* – Thy or Thine, *jarat trina* –blade of dried grass, *iva* – like, *abhavat* – became futile or useless to Thee.

O Lord, Shri Ara Jinendra, on becoming desirous of attaining moksha, Thou gave up Thy kingdom without remorse as if it were as worthless as a blade of dried grass. Thy kingdom, was spread all over the world, it was endowed with the splendor of raj lakshmi and it bore the insignia of the divine Sudarshan Chakra.

तव रूपस्य सौन्दर्यं, दृष्ट्वा तृप्ति - मनापिवान्।
द्वयक्षः शक्रः सहस्राक्षो, बभूव बहु-विस्मयः ॥ (89)

अन्वयार्थ: हे भगवन्! (तव) आपके (रूपस्य) शरीर सम्बन्धी रूप की (सौन्दर्यम्) सुन्दरता को (दृष्ट्वा) देखकर (तृप्तिम्) सन्तोष को (अनापिवान्) प्राप्त ने होने वाला (द्वयक्षः) दो नेत्रों का धारक (शक्रः) इन्द्र (बहुविस्मयः) बहुत भारी आश्चर्य से युक्त (सहस्राक्षः) एक हजार नेत्रों का धारक (बभूव) हुआ था।

tava rupasya saundaryam, drishtva tripti-manapivan,
dvayakshah shakrah sahastraksho babhuva bahu-vismayah.
(89)

tava – Thine, *rupasya* – of physical form, *saundaryam* – handsome beauty, *drishtva* – by looking at, *triptim* – satisfied, *anapivan* – not being, *dvayakshah* – with mere two eyes, *shakrah* – Indra, *sahastrakshah* – holder of thousand eyes, *babhuva* – became, *bahu-vismayah* – greatly mystified.

Shri Ara Nath Tirthankara held both the titles of a chakravarti king and *kamdeva*. Being a *kamdeva*, he possessed an extremely handsome and attractive form. Acharya Samantabhadra in this shloka describes the physical beauty of Shri Ara Nath Jinendra and says:

O Lord, not content with what he had perceived of Thy beauty with his two eyes, the greatly mystified Indra, had summoned the use of a thousand eyes to fully appreciate Thy beauty, and since that day, the great Indra has come to be known as *sahastraksha* or the one with a thousand eyes.

मोह-रूपो रिपुः पापः, कषाय-भट-साधनः ।
दृष्टि-संपदु-पेक्षाऽस्त्रैस्त्वया धीर! पराजितः ॥ (90)

अन्वयार्थः (हे धीर) परीषहादि से जिनका चित्त कभी क्षोभ को प्राप्त नहीं होता ऐसे हे अर जिनेन्द्र! (त्वया) आप ने (पापः) पाप रूप तथा (कषायभटसाधनः) कषायरूप योद्धाओं की सेना से सहित (मोहरूपो रिपुः) मोहनीय कर्मरूपी शत्रु को (दृष्टिसंपदुपेक्षास्त्रैः) सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र रूप शस्त्रों के द्वारा (पराजितः) पराजित किया है।

moha-rupo ripuh papah, kashaya-bhata sadhanah,
drishti-sampadu-pekshastraistvaya dhira! parajitah. (90)

moha – delusion attachment, *rupo ripuh* – formidable enemy in the form of, *papah* – sin, vice or evil, *kashaya* – passions, *bhata* – soldiers or warriors, *sadhanah* – equipped with the army of, *drishti-sampadu* – *samyak-darshana* (right perception), *samyak-jnana* (right knowledge) and *samyak-caritra* (right conduct), *pekshastraih* – by the use of the three dreaded weapons of, *tvaya* – Thou, *dhira* – O the great patient and resolute Lord Ara Jinendra, *parajitah* – vanquished.

Comparing *mohaniya karmas* (*karmas* born out of delusion, attachment and lust) to a formidable enemy equipped with forces of lust, anger, passion, etc., Acharya Samantabhadra says:

O the great patient and resolute Lord Ara Jinendra, by using the three dreaded weapons of *samyak-darshana*, *samyak-jnana* and *samyak-caritra* (right perception, right knowledge and right conduct), Thou hath vanquished the formidable enemy of *mohaniya karmas*, armed with the deadly forces of vice of lust, anger, passions, etc.

कन्दर्पस्योद्धरो दर्पस्, त्रैलोक्य-विजयाऽर्जितः ।
ह्रेपयामास तं धीरे, त्वयि प्रतिहतोदयः ॥ (91)

अन्वयार्थ: (त्रैलोक्य) तीनों लोकों की (विजयार्जितः) विजय से उपार्जित (कंदर्पस्य) कामदेव के (उद्धरः) बहुत भारी (दर्पः) गर्व ने (धीरे) धीर वीर (त्वयि) आपके विषय में (प्रतिहतोदयः) खण्डित प्रसर हो (तं) कामदेव को (ह्रेपयामास) लज्जित किया था।

kandarpasyoddhro darpas, trailokya-vijayarjitah,
hrepayamasa tam dhire, tvayi pratihatodayah. (91)

kandarpasya – of Kamdeva, the god of lust and passion, *uddharah* – extremely great, *darpah* – pride, *trailokya* – of all the three worlds, *vijaya* – by the conquest of, *arjitah* – was earned or acquired, *hrepayamasa* – hath put to shame or annihilated, *tam* – that Kamdeva, *dhire* – O the brave Lord

Ara Nath Jinendra, by Thy solemn and resolute nature, *tvayi* – Thou, *pratihatodayah* – by undoing the boast of.

O, brave Lord Ara Nath Jinendra, by undoing the boast of Kamdeva, the god of passion and lust, with Thy grave and resolute nature, Thou hath put to shame his overbearing pride, which he had acquired by his conquest of the three worlds. In other words, Kamdeva, who had conquered all the three worlds, could not even touch Thee. Thou hath really conquered all the senses, lust and passion in Thyself.

आयत्यां च तदात्वे च, दुःख-योनि र्दुरुत्तरा।
तृष्णा-नदी त्वयोत्तीर्णा, विद्या-नावा विक्तया ॥ (92)

अन्वयार्थ: हे भगवन्! (आयत्यां च तदात्वे च) जो परलोक तथा इस लोक दोनों ही जगह (दुःखयोनिः) दुःखों की उत्पत्ति का कारण है तथा (दुरुत्ता) जिसका पार करना अत्यन्त कठिन है ऐसी (तृष्णानदी) तृष्णारूपी नदी (त्वया) आपने (विविक्तया) वीतराग और (विद्यानावा) विद्या-सम्यग्ज्ञान रूपी नौका के द्वारा (उत्तीर्णा) पार की है।

ayatyam ca tadatve ca, dukha -yonir duruttara,
trishna-nadi tvayottirna, vidya-nava-viviktaya. (92)

ayatyam – in the other world, *ca* – and, *tadatve* – in this world, *ca* – and, *duhkha-yonih* – root cause of generation of all the miseries, *duruttara* – is extremely difficult to cross, *trishna nadi* – river of desires and greed, *tvaya* – Thou, *uttirna* – hath crossed, *vidya nava* – by using the boat of *samyak jnana*, the right knowledge, *viviktaya* – by being detached.

Thirst (intense longing) for worldly pleasures and desires, in this shloka has been compared to a river. As a river has a winding course and goes on widening from its very start, and is difficult to cross, the same is true with the thirst or intense longing for worldly desires and pleasures. Once started it goes on increasing and increasing, difficult to contain or overcome it, and is the

root cause of all evils in this and the other worlds too. Acharya Samantabhadra says:

O Lord Shri Ara Jinendra, Thou hath so easily ferried across the river of those desires which are at the root of all miseries. Thou hath no trouble in subduing those desires because Thou were so well fortified with *samyak jnana* – the right knowledge.

अन्तकः क्रन्दको नृणां, जन्म-ज्वर-सखः सदा ।
त्वा-मन्त-कान्तकं प्राप्य, व्यावृत्तः काम-कारतः ॥ (93)

अन्वयार्थ: हे भगवन्! (जन्मज्वरसखः) पुनर्जन्म तथा ज्वर आदि रोगों का मित्र और (सदा) हमेशा (नृणां) मनुष्यों का (क्रन्दकः) रुलाने वाला (अन्तकः) यम (अन्तकान्तकं) यम का अन्त करने वाले (त्वाम्) आपको (प्राप्य) प्राप्तकर (कामकारतः) अपनी स्वच्छन्द प्रवृत्ति से (व्यावृत्तः) उपरत हुआ है।

antakah krandako nrrinam, janma-jvara-sakhah sada.
tva-manta-kantakam prapya, vyavrittah kama-karatah. (93)

antakah – Yam Raj, the god of death, *krandakah* – tormenting them and making them cry, *nrrinam* – the people, *janma-jvara-sakhah* – ally or friend of cycles of rebirth, diseases and other ailments, *sada* – always, *tvam* – Thou or Thee, *antakantakam* – destroyer of death, *prapya* – having met, *vyavrittah* – gave up, or stripped of, *kama-karatah* – his wanton or self willed nature.

O Lord Shri Ara Jinendra, Yama, the god of death and the ally of the cycle of rebirths and all related ailments in this world, who always tormented people and made them cry, having met Thee, the destroyer of death, gave up his wanton and self willed nature. In short, who-soever is able to destroy attachment, lust and desires, is sure to attain moksha, freedom from death and the cycle of rebirths.

भूषा-वेषा-युध-त्यागि, विद्या-दम-दया-परम्।
रूप-मेव तवाचष्टे, धीर! दोष-विनिग्रहम् ॥ (94)

अन्वयार्थ: (धीर) हे धीर वीर अरनाथ! (भूषावेषायुधत्यागि) आभूषणों, वेषों तथा शस्त्र का त्याग करने वाला तथा (विद्यादमदयापरम्) ज्ञान इन्द्रिय दमन और दया में तत्पर (तव) आपका (रूपमेव) रूप ही (दोषविनिग्रहं) रागादि दोषों के अभाव को (आचष्टे) कहता है।

bhusha-vesha-yudha-tyagi, vidya-dama-daya-param.
rupa-meva tavacashte, dhire! dosha-vinigraham. (94)

bhusha – ornaments, *vesha* – clothes, *yudha* – weapons, *tyagi* – one who is devoid of, *vidya* – education or pursuit of knowledge, *dama* – control over senses, *daya* – compassion and kindness, *param* – full of, *rupam* – form, *eva* – the very, *tava* – Thine or Thy, *acashte* – is an indicator of, *dhire* – O, the great solemn, patient and brave Lord Shri Ara Jinendra, *dosha-vinigraham* – lack or absence of evils of attachment and lust.

O, the grave, solemn and brave, Shri Ara Nath Jinendra,Thy very form devoid of all ornaments, clothes and weapons, and totally engrossed in pursuit of knowledge, subjugating all senses and full of compassion and kindness, is in itself, an indicator of the absence of all evils of attachment and lust etc. in Thee.

समन्त- तोऽङ्ग- भासां ते, परि-वेषेण भूयसा।
तमा बाह्य-मपाकीर्ण-मध्यात्मं ध्यान-तेजसा ॥ (95)

अन्वयार्थ: हे भगवन्! (समन्ततः) सब ओर फैलने वाले (ते) आपके (अङ्गभासां) शरीर सम्बन्धी प्रभाओं के (भूयसा) विशाल (परिवेषेण) मण्डल के द्वारा (बाह्य) बाह्य (तमः) अन्धकार (अपाकीर्णम्) नष्ट हुआ है और (ध्यानतेजसा) ध्यान रूप तेज के द्वारा (अध्यात्मं) ज्ञानावरणादि कर्मरूप अन्तरंग का अन्धकार (अपाकीर्णम्) नष्ट हुआ है।

samanta-to-anga-bhasam te, pari-veshena bhuyasa.
tamo bahya-mapakirna-madhyatmam dhyana-tejasa. (95)

samantatah – spreading all round, *anga* – body, *bhasam* – radiance emitting from, *te* – Thine or Thy, *pariveshena* – halo surrounding Thee, *bhuyasa* – big, splendorous, *tamah* – darkness, *bahyam* – external or outer, *apakirnam* – has been destroyed, *adhyatmam* – internal, connected with soul or spiritual, *dhyana* – of meditation, *tejasa* – effulgence.

Body of a Tirthankara on attaining *keval jnana*, becomes effulgent, and the radiance emitting therefrom removes the nearby darkness. Prior to attaining *keval jnana*, by virtue of deep and intense meditation, all *jnana-varnadic karmas* are destroyed and the internal darkness of ignorance disappears and the soul attains the magnificence of purity. Here in this shloka Acharya Samantabhadra, describing the same phenomenon says:

O Lord, all the external darkness has been destroyed by the radiance emitting from Thy body and the halo surrounding it, and the internal darkness of the soul created by *jnana-varnadic karmas*, has also been destroyed by the effulgence generated by Thy deep intense meditation. Therefore all darkness, external as well as internal has been destroyed by Thee.

सर्वज्ञ-ज्योति-षोद्-भूतस्, तावको महिमोदयः ।
कं न कुर्यात् प्रणम्रं ते, सत्त्वं नाथ! सचेतनम् ॥ (96)

अन्वयार्थः (नाथ) हे अरनाथ! (सर्वज्ञज्योतिषा) समस्त पदार्थों को जानने वाली केवलज्ञान रूपी ज्योति से (उद्भूतः) उत्पन्न हुआ (तावकः) आपकी (महिमोदयः) महिमा का उत्कर्ष (कं) किस (सचेतनं) गुणदोष के विचार में चतुर (सत्त्वं) प्राणी को (प्रणम्रं) नम्रीभूत (न कुर्यात्) नहीं कर देता है? अर्थात् सब को कर देता है।

sarvajna-jyoti-shod-bhutas, tavako mahimodayah.
kam na kuryat pranamram te, sattvam natha! sacetanam. (96)

sarvajna – having knowledge of all substances, or omniscient, *keval jnanic, jyotisha* – magnificence, *udbhutah* – born out of, or attained through, *tavakah* – Thine or Thy, *mahimodayah* – greatness or rise of glory, *kam* – who, *na* – not, *kuryat* – is able, *pranamram* – humbled or subdued, *te* – Thee, *sattvam* – clever man, *natha* – O Lord Shri Ara Nath, *sacetanam* – wise and discreet.

This shloka describes the magnificence of the *keval jnanic* knowledge of Lord Shri Ara Nath Jinendra.

O Lord Shri Ara Nath Jinendra, where is that cleverest of men, who is not overawed into humility by the magnificence of Thy exalted glory born out of the *keval jnanic* knowledge possessed by Thee.

तव वा- गमृतं श्रीमत्, सर्व-भाषा-स्वभावकम् ।
प्रीणयत्यमृतं यद्-वत्, प्राणिनो व्यापि संसदि ॥ (97)

अन्वयार्थः हे भगवन्! (श्रीमत्) पदार्थों के यथार्थ स्वरूप का प्रतिपादन करने रूप लक्ष्मी सहित, (सर्वभाषास्वभावकम्) समस्त भाषाओं रूप परिणमन करने वाले स्वभाव से युक्त तथा (संसदि) समवशरण सभा में (व्यापि) व्याप्त होने वाला (तव) आपका (वागमृतं) वचन रूप अमृत (अमृतं यद्वत्) अमृत के समान (प्राणिनः) प्राणियों को (प्रीणयति) संतुष्ट करता है।

tava va-gamritam shrimat, sarva-bhasha-svabhavakam.
prinayatyamritam yad-vat, pranino vyapi sansadi. (97)

tava – thine, *vagmritam* – nectar like voice or speech, *shrimat* – most beautiful and capable of defining the real nature of all the substances, *sarva-bhasha* – in all languages, *svabhavatam* – having the property of being understood by every body in

his own language, *prinayati* – satisfies, *amritam* – nectar, *yadvat* – like, *praninah* – all humans and living beings, *vyapi* – pervading all through, *sansadi* – the entire assembly of *samavasharan*.

This shloka describes the sublimity of the divine voice of a Tirthankara.

O Lord, Thy speech, capable of defining the true nature of all substances and possessing the quality of being understood by each and every body in his own language and pervading all through the entire assembly of *samavasharan*, is sweet like nectar, not only to humans, but also to all the living beings of the world.

अनेकान्तात्म-दृष्टिस्ते, सती शून्यो विपर्ययः ।
ततः सर्वं मृषोक्तं स्यात्, तदयुक्तं स्वघाततः ॥ (98)

अन्वयार्थ: हे भगवन्! (ते) आपकी (अनेकान्तात्मदृष्टिः) अनेकान्त रूप दृष्टि (सती) सत्यार्थ है उससे (विपर्यय) विपरीत एकान्तमत (शून्यः) शून्यरूप असत् है (ततः) इसलिए (तदयुक्तं) उस अनेकान्त दृष्टि से रहित (सर्वं) सब (उक्तम्) कथन (स्वघाततः) स्वघातक होने से (मृषा) मिथ्यारूप है। अथवा (ततः) एकान्तमत के आश्रय से (उक्तम्) कहा हुआ (सर्वं) समस्त वस्तुस्वरूप (मृषा) असत्य है तथा (स्वघाततः) स्व घातक होने से (तद्) वह (अयुक्तं) अनुचित है।

anekantatma-drishtiste, sati shunyo viparyayah.
tatah sarvam mrishoktam syat, tadayuktam svaghatatah. (98)

anekantatma-drishtih – anekantic (multifaceted) way of looking at things, *te* – Thine or Thy, *sati* – is the right way, *shunyah* – hollow and false, *viparyayah* – contrary to this, the ekantic view, *tatah* – therefore or based on the ekantic (one-sided) view, *sarvam* – all, the entire nature of the substance, *mrisha* – false or wrong, *uktam* – statements, *syat* – in certain

context is, *tad* – that, *ayuktam* – is incorrect, *tadayuktam* – that overlooking the principles of anekantvada, *svaghatatah* – self- defeating.

In previous shloka, it was stated that O Lord, Thy divine voice or speech is satisfying to all the beings. This shloka explains the reason for that being so.

O Lord, the way Thee looketh at things from the anekantic point of view, is indeed the right way. Contrary to this, the way ekantamata does, is all hollow and false. Therefore all the statements made overlooking the principles of anekantavada, being self-defeating, are incorrect. In other words, the description of the basic properties of substance, based on the principles of ekantamata is not correct and being self-defeating is improper too.

This is further explained as below:

Based on the principle of *syadvada* (the doctrine of qualified assertion), the way Thee demonstrateth the various inherent properties of a substance, which apparently appear to be contradictory with each other, is the very right way, and being right, appeals to all living beings. Contrary to this, the way the followers of other faiths appraise the real or unreal, permanent or non-permanent and the like properties of the substance on basis of ekantavada, on account of its being untenable, does not satisfy the other party. As every object in this world, has varying modes and properties, and therefore, overlooking these variants, statements made on the basis of ekantmata, would be untrue, and being so, would also be unacceptable. That one sided statement, is not only without any consideration of the other view, is also not convincing even to its own followers, and so by itself becomes self-defeating.

ये परस्खलितोन् - निद्राः, स्वदोषेभ-निमीलिनः ।
तपस्विनस्ते किं कुर्यु, -रपात्रं त्वन्मतश्रियः ॥ (99)

अन्वयार्थ: (ये) जो एकान्तवादी (परस्खलितोन् - निद्राः) पर - अनेकान्त मत में स्खलित-विरोध आदि दोषों के देखने में उन्निद्र - जागृत रहते हैं और (स्वदोषेभनिमीलिनः) स्व - अपने सदेकान्त आदि एकान्त में दोष - स्वघातत्व आदि दोषों के विषय में गज निमीलन से युक्त हैं अर्थात् उन्हें देखते हुए भी नहीं देखते हैं (ते) वे (तपस्विनः) तपस्वी (किं कुर्यः) क्या करें - स्वपक्ष सिद्धि और पर पक्ष के निराकरण में वे असमर्थ हैं तथा (त्वन्मतश्रियः) आपके मत रूपी लक्ष्मी के (अपात्रं) अपात्र हैं।

ye paraskhaliton-nidrah, svadoshebha-nimilinah.
tapasvinaste kim kuryu, rapatram tvanmatashriyah. (99)

ye – who, the ekantvadies, *paraskhalita* – to look at apparent contradictions in the anekantic view, *unnidrah* – always alive, *svadoshebha* – about the faults in their own ekantic view, *nimilinah* – closing their eyes to the obvious, or oblivion of the obvious, *tapasvinah* – thinkers or sages, *te* – these, *kim* – what, *kuryuh* – can do, *apatram* – unfit, *tvanmatashriyah* – to become Thy followers.

There is little that the followers of ekantavada, can accomplish, they are always trying to look at the apparent contradictions in the anekantic theory, but they are oblivious to the self harming shortcomings of their own system. They are neither able to substantiate and defend their own arguments nor are they able to negate the opposite views, and so they are unfit to become Thy followers.

ते तं स्व-घातिनं दोषं, शमी-कर्तु-मनीश्वराः ।
त्वद्विषः स्वहनो बालास्, तत्त्वा-वक्तव्यताश्रिताः ॥ (100)

अन्वयार्थ: (ते) वे एकान्तवादी (तं) उस पूर्वोक्त (स्वघातिनं) स्वघाती दोष को (शमीकर्तुं) शमन करने के लिये (अनीश्वराः) असमर्थ हैं, (त्वद्विषः) आप - अनेकान्तवादी से दोष रखते हैं, (स्वहनः) अपने आपका घात करने वाले हैं, (बालाः) यथा वद्वस्तुस्वरूप से अनभिज्ञ हैं

और इसलिए (तत्त्वावक्तव्यतां श्रितां) तत्त्व की अवक्तव्यता का आश्रय लेते हैं।

te tam sva-ghatinam dosham, shami-kartu-manishvarah.
tvadvishah svahano balas,tattva-vaktavyatamshritah. (100)

te – those ekantavadies, *tam* – the above said, *sva-ghatinam* – self-harming faults or shortcomings, *shami-kartum* – exterminating, *anishvarah* – are not capable of, *tadvishah* – by themselves, they find fault with the anekantavadies, *svahanah* – self-harming, *balah* – like children, are ignorant of the true nature of the substance, *tattva* – of the *tattvas*, *avaktavyatam* – not properly describable, *shritah* – seek resort to the argument.

Those ekantavadies who are not capable of exterminating their own self-harming shortcomings, they simple-mindedly find fault with the anekantavadies. By doing so they are only harming themselves. They are ignorant like children, of the true nature of the substance and so they resort to the argument that the substance (*tattva*) is not properly describable.

This is further elucidated as follows:

O Lord, from the anekantic point of view, Thou hath said that the substance is real and unreal, permanent and non-permanent, but the ekantavadies have objected, that the substance being imperceptible, is not properly describable. In reply to this, it is stated here that, those who always call the substance as not properly describable, they are unable to overcome this self-defeating shortcoming of theirs. They simply oppose Thee, and on their own, are harming themselves and their side. Being unfamiliar with the real nature of the substance, are simply ignorant like a child of the apparently conflicting dual properties — true and untrue, permanent and non-permanent and the like, found in a substance. As they cannot be described all at one time and therefore the substance becomes not properly describable, and when they are described one by one, the substance becomes describable. The

ekantic view of not defining the state of "not properly describable and properly describable", contrary to that as done in the anekantic point of view, and always ascribing to only one single property of the substance, is faulty.

सदेक-नित्य-वक्तव्यास्, तद्विपक्षाश्च ये नयाः ।
सर्वथेति प्रदुष्यन्ति, पुष्यन्ति स्या-दितीह ते ॥ (101)

अन्वयार्थ: (सदेकनित्यवक्तव्याः) सत्, एक, नित्य, वक्तव्य (च) और (तद्विपक्षाः) इनसे विपरीत असत्, अनेक, अनित्य, अवक्तव्य (ये नयाः) ये जो नय हैं (ते) वे (इह) इस जगत् में (सर्वथा इति) सर्वथा रूप से (प्रदुष्यन्ति) वस्तु तत्त्व को अत्यधिक विकृत करते हैं - सदोष बनाते हैं और (स्यात् इति) कथञ्चित् रूप से वस्तु तत्त्व को (पुष्यन्ति) पुष्ट करते हैं।

sadeka-nitya-vaktavyas, tadvipakshashca ye nayah.
sarvatheti pradushyanti, pushyanti sya-ditiha te. (101)

sadeka-nitya-vaktavyah – real, single, permanent and describable, *tadvipaksah* – as opposed to that unreal, multi, non-permanent and indescribable, *ca* – and, *ye* – such of these, *nayah–nayas,* concepts or standpoints, *sarvatha iti* – always this, *pradushyanti* – vastly distort the real nature of the substance, or make it faulty, *pushyanti* – would depict the true nature of the substance correctly, *syat iti* – on the basis of *syat,* indicating its contextual sense, *iha* – in this world, *te* – those concepts.

By describing the substance in contradictory terms: sometimes only as real, single, permanent or describable and sometimes as unreal, multi non-permanent or indescribable, always vastly distorts the true nature of a substance. A well considered view on the basis of *syat* indicating the contextual sense (in a certain context), would depict the true nature of the substance more correctly.

The above is further explained as below:

View of a debater is called a concept. A debater sometimes calls a substance single, and sometimes permanent and sometimes describable. And contrary to this, sometimes he calls it unreal or multi or non-permanent or not properly describable. All such statements of the debater express a concept. And if this concept is treated as such, to be demonstrative of the real nature of the substance, then on account of its being non-indicative of the opposite properties existing in the substance, would distort the right picture, and make it appear faulty. Therefore, the concept instead of being correct would prove to be false. And when these statements, demonstrate the nature of the substance on the basis of *syat* indicating the contextual existence (in certain context) of opposite properties also, they would depict true and complete nature of the substance.

सर्वथा नियम - त्यागी, यथादृष्ट - मपेक्षकः ।
स्याच्छब्दस्तावके न्याये, नान्येषा-मात्म-विद्विषाम् ॥ (102)

अन्वयार्थ: (सर्वथानियमत्यागी) सर्वथा रूप नियम का त्याग करने वाला तथा (यथादृष्टमपेक्षकः) यथादृष्टप्रमाणसिद्ध वस्तु स्वरूप की अपेक्षा रखने वाला (स्याच्छब्दः) स्यात् शब्द (तावके न्याये) आपके न्याय में है (आत्मविद्विषाम्) अपने आपके बैरी (अन्येषां) अन्य एकान्तवादियों के न्याय में (न) नहीं है।

sarvtha niyam tyagi, yathadrishta-mapekshakah.
syacchabdastavake nyaye,nanyesha-matma-vidvisham. (102)

sarvatha – always, *niyam* – rule of only one form, *tyagi* – negative, (and) *yatha* – as per appearance of the substance, *drishtam* – based on evident proof, *apekshakah* – maintaing the reference to, *syacchabda* – the word *syat* meaning in a certain context, *tavake* – Thy, *nyaye* – exists in concept, *na* – but is not, *anyesham* – in concept of the others, ekantavadies, *atma* – as well as their own, *vidvisham* – who are Thy enemies.

O Lord, Shri Ara Jinendra, the concept *syat* meaning "in a certain context", as apposed to the concept: "always and only in one form", erroneously based on the thinking: "as visible so definitely proved", exists only in Thy thinking. Even other ekantavadies, were not blessed with the truth of *syat.* These ekantavadies were opposed to you and self-defeating .

The above is further explained as below:

The word *syat* meaning "in a certain context", negates the rule of describing an object in "only one" form, such as, this object is only real or only permanent or only properly describable, which is based on the view "as visible and so definitely proved". It depicts the actual form of the substance as per its appearance or proved by direct evidence along with the dual nature of real - unreal, single - multiple, permanent - non-permanent and describable - indescribable, it shows with reference to its *svacatushtaya* or *parcatushtaya* state.

To resolve the apparent contradictions appearing during the course of hypothetical discussions, this word *syat* meaning "in a certain context", is the most effective and unfailing instrument. O Lord, Shri Ara Jinendra, this word *syat* exists only in Thy concept of thinking, and not in the self-defeating concept of Thy opponents, the holders of the ekantic view.

अने-कान्तोऽप्यनेकान्तः, प्रमाण-नय- साधनः ।
अनेकान्तः प्रमाणात् ते, तदेकान्तोऽर्पितान्नयात् ।। (103)

अन्वयार्थ: हे भगवन्! (ते) आपके मत में (अनेकान्तोऽपि) अनेकान्त भी (प्रमाणनयसाधनः) प्रमाण और नय रूप साधनों से युक्त होने के कारण (अनेकान्तः) अनेकान्त स्वरूप है। (प्रमाणात्) प्रमाण की अपेक्षा (अनेकान्तः) अनेकान्त स्वरूप है और (अर्पितान् नयात्) विवक्षित नय से (तदेकान्तः) अनेकान्त में एकान्त स्वरूप है।

ane-kanto-apyanekantah, pramana-naya-sadhanah.
anekantah pramanat te, tadekanto-arpitannayat. (103)

anekanto-api – anekanta also is, *anekantah* – multi-faceted, *pramana* – proof, *naya* – prudent reasoning, *sadhanah* – comprises of two means, *anekantah* – multi-faceted, *pramanat* – with reference to proof, *te* – in Thy concept or view, *tadekantah* – anekanta is even single faceted, *arpitah* – inferential, *nayat* – on the basis of reasoning.

O Lord, Shri Ara Nath Jinendra, as per Thy concept, even the anekanta view is also anekantic, multi-faceted, as it comprises two means – proof and prudent reasoning. On the basis of proof it is multi-faceted or anekantic, while on the basis of inferential reasoning, it assumes a single facet ekantic form.

It is further explained as below:

O Lord, Thou adopted the anekantic concept to illustrate the true nature of an object. But that anekanta too, in itself, has been treated as anekantic, multi-faceted one, because, to illustrate the anekantic view, recourse is taken to two means – proof and prudent reasoning or principle. When proof is taken to be the basis of its acceptance, then it becomes anekantic viz, multi-faceted, and when it is illustrated by inferential reasoning or principle, it assumes a single facet ekantic form.

इति निरूपम-युक्त-शासनः,
प्रिय-हित-योग-गुणानु-शासनः ।
अरजिन! दम-तीर्थ-नायकस्
त्वमिव सतां प्रति-बोधनायकः ॥ (104)

अन्वयार्थः (इति) इस तरह (अरजिन) हे अर जिनेन्द्र! आप (निरूपमयुक्तशासनः) उपमा रहित-प्रत्यक्षादि प्रमाणों से युक्त शासन से सहित हैं, (प्रियहितयोगगुणानुशासनः) सुखदायक तथा फलकाल में हितकारक, मन, वचन, काय के प्रशस्त व्यापार रूप योग और सम्यग्दर्शनादि गुणों का उपदेश देने वाले हैं तथा (दमतीर्थनायकः) इन्द्रिय विजय को

सूचित करने वाले आगम के नायक हैं। हे नाथ! (त्वमिव) आपके समान (सतां प्रतिबोधनाय) विद्वज्जनों को प्रतिबोध देने के लिए (अन्यः कः) दूसरा कौन है? कोई नहीं है।

iti nirupam-yukta-shasanah,
priya-hita-yoga-gunanu-shasanah.
arajina! dama-tirtha-nayakas,
tvamiva satam prati-bodhanayakah. (104)

iti – in this way or this, *nirupam* – matchless, *yukta* – based on evident proofs etc. or judicious, *shasanah* – Thy reign or order, *priya-hita* – blissful and helpful in need, *yoga* – in every way – mentally, verbally or physically, *gunanu* – as preacher of supreme virtues of *samyak-darshana* (right perception) and the like, *shasanah* – Thou art the preacher, *arajina* – O lord Shri Ara Jinendra, *dama tirtha* – holy place, *tirtha* to mark the victory over senses, *nayakah* – leader to, *tvamiva* – like Thee, *satam* – the learned ones, *pratibodha* – to create awakening of the Self, *anya kah* – who else than Thee, can be a better adviser to.

O Lord, Shri Ara Jinendra! Thou art matchless, incomparable, judicious, blissful and helpful in every way - mentally, verbally and physically, and a preacher of supreme virtues of *samyak-darshana* (right perception), *samyak-jnana* (right knowledge) and *samyak-caritra* (right conduct) and a leader in the path of controlling the senses. Thus O Lord, who else but Thee, could be a better adviser in creating an awakening of the Self in the learned ones.

मति-गुण-विभवानु-रूपतस्,
त्वयि वरदा-गम-दृष्टि-रूपतः।
गुण-कृश-मपि किञ्चनोदितं,
मम भवताद् दुरिता-सनोदितम्॥ (105)

अन्वयार्थः (हे वरद) हे वर को देने वाले अर जिनेन्द्र! मैंने (मतिगुणविभवानुरूपत:) अपनी बुद्धि के गुणों की सामर्थ्य के अनुरूप तथा (आगमदृष्टिरूपत:) आगम से प्राप्त हुई दृष्टि के अनुसार (त्वयि) आपके विषय में (गुणकृशमपि) आपके गुणों का जो कुछ थोड़ा सा (उदितं) वर्णन किया है वह वर्णन (मम) मेरे (दुरितासनोदितम्) पापों के नष्ट करने में समर्थ (भवतात्) होवे।

mati-guna-vibhavanu-rupatas,
tvayi varda-gama-drishti-rupatah.
guna-krisha-mapi kincanoditam,
mama-bhavatad durita-sanoditam. (105)

mati – my wisdom, *guna* – quality of, *vibhanu-rupatah* – according to the capacity and, *tvayi* – about Thee, *varda* – O the granter of all the boons, Lord Shri Ara Jinendra, *agam* – the scriptures, *drishti* – insight or knowledge gained by the study of, *rupatah* – in accordance with or according to, *guna-krisha-mapi* – a little bit of Thy knowledge, *kincana* – whatsoever, *uditam* – I could say to describe, *mama* – mine or me, *bhavat* – may that O Lord, *durita-sanoditam* – be the cause of destruction of evil deeds.

O the giver of all the boons, Lord Shri Ara Jinendra, whatsoever I could say to describe a tiny fraction of Thy infinite virtues according to the capacity and quality of my little wisdom and knowledge gained through the scriptures, may this be fit to be the cause of the destruction of my evil deeds.

19

Shri Malli Nath Jina Stavanam

श्रीछन्दः अथवा सान्द्रपदं छन्दः

यस्य महर्षेः सकल-पदार्थ-
प्रत्यवबोधः समजनि साक्षात्।
सामर-मर्त्यं जग-दपि सर्वं,
प्राञ्जलि भूत्वा प्रणिपतति स्म ॥ (106)

अन्वयार्थः (यस्य महर्षेः) जिन महर्षि के (सकलपदार्थ-प्रत्यवबोधः) जीवादि समस्त पदार्थों को सब ओर से अशेषविशेषता के साथ जानने वाला केवल ज्ञान (साक्षात्) स्पष्ट रूप से (समजनि) उत्पन्न हुआ और इसलिए जिन्हें (सामरमर्त्यं) देवों तथा मनुष्यों से सहित (सर्वमपि जगत्) सभी संसार ने (प्राञ्जलिः भूत्वा) बद्धाञ्जलि होकर (प्रणिपतति स्म) प्रणाम किया। उन मल्लिनाथ जिनेन्द्र की शरण को प्राप्त हुआ हूँ।

yasya maharsheh sakala-padartha-
pratyavabodhah samajani sakshat.
samara-martyam jaga-dapi sarvam,
pranjali bhutva pranipatati sma. (106)

yasya – who, *maharsheh* – the great sage, *sakala* – all, *padartha* – living or non-living substances, *pratyava* – all round, *bodhah* – omniscient *keval-jnanic* knowledge, *samajani* – achieved,

sakshat – true, *samar* – gods and, *martyam* – humans alike, *jagat* – the world, *api* – also or even, *sarvam* – all, *pranjali bhutva* – with folded hands, *pranipatati sma* – paid respectful homage.

Lord Malli Nath Jinendra, who was a great sage and achieved all round true omniscient *keval-jnanic* knowledge of all living and non-living substances, and to whom respectful homage with folded hands was paid by the entire world, by gods and human beings alike, I very humbly seek refuge in the same Lord Shri Malli Nath Jinendra.

यस्य च मूर्तिः कनक-मयीव,
स्वस्फुर-दाभा-कृत-परिवेषा।
वा-गपि तत्त्वं कथयितु-कामा,
स्यात्पद-पूर्वा रमयति साधून्॥ (107)

अन्वयार्थ: (कनकमयीव) सुवर्ण से निर्मित के समान (स्वस्फुरदाभाकृतपरिवेषा) अपनी दैदीप्यमान आभा से समस्त शरीर में व्याप्त भामण्डल को करने वाली (यस्य मूर्तिः) जिनकी मूर्ति शरीराकृति (च) और (तत्त्वं कथयितुकामा) वस्तु स्वरूप को प्रकाशित करने की इच्छुक एवं (स्यात्पूर्वा) स्यात्पद से सहित (यस्य) जिनकी (वागपि) वाणी भी (साधून्) भव्य जीवों को (रमयति) प्रसन्न करती है। उन मल्लिनाथ जिनेन्द्र की शरण को प्राप्त हुआ हूँ।

yasya ca murtih kanaka-mayiva
svasphura-dabha krita-parivesha.
va-gapi tattvam kathayitu-kama,
syatpada-purva ramayati sadhun. (107)

yasya – whose, *ca* – and, *murtih* – body or physical form, *kanaka-mayi* – made out of gold, *iva* – like that, *sva* – its, *sphurad* – magnificient, *abha* – lustre, luminous halo, *krita* – created, *parivesha* – all round it, (*yasya* – whose), *vagapi* –

voice or words too, *tattvam* – real nature of the substance, *kathayitu* – to describe or explain, *kama* – longing to or desirous of, *syatpada* – the word *syat* meaning "in a certain context", *purva* – containing or equipped with, *ramayati* – pleasing to, *sadhun* – noble beings.

Lord Shri Malli Nath Jinendra had a body enveloped in a halo of gold like lustre, his wise words, which included *syat* meaning "in a certain context" aiming to explain the true nature of the substance, were honoured by the wise and the noble. I very humbly seek shelter in the same Lord Shri Malli Nath Jinendra.

यस्य पुरस्ताद् विगलित-माना,
न प्रतितीर्थ्या भुवि विवदन्ते।
भू-रपि रम्या प्रति-पद-मासीज्,
जात-विकोशाम्बुज-मृदु-हासा ॥ (108)

अन्वयार्थ: (यस्य) जिनके (पुरस्तात्) आगे (विगलितमाना:) गलित मान हुए (प्रतितीर्थ्या:) एकान्तवादी जन (भुवि) पृथ्वी पर (न विवदन्ते) विवाद नहीं करते थे और जिनके विहार के समय (भूरपि) पृथ्वी भी (प्रतिपदं) डगडग पर (जातविकोशाम्बुजमृदहासा) विकसित कमलों से कोमल हास को धारण करती हुई (रम्या) मनोहर (आसीत्) हुई थी। उन मल्लिनाथ जिनेन्द्र की शरण को प्राप्त हुआ हूँ।)

yasya purastad vigalita mana,
na pratitirthya bhuvi vivadante.
bhu-rapi ramya prati-pada-masij,
jata-vikoshambuja-mridu-hasa. (108)

yasya – whose, *purastat* – in front of or in presence of, *vigalita-mana* – casting aside their pride, *na* – do not, *pratitirthya* – arch rivals, the ekantavadies, *bhuvi* – on earth, *vivadante* – argue, *bhurapi* – even the earth too, *ramya* – enticingly beautiful, *prati-padam* – at every step at the time of whose

travel, *asita* – became or looked, *jata-vikoshambuja* – freshly bloomed lotuses, *mridu* – sweet, *hasa* – smile.

The speech of Shri Malli Nath Jinendra carried such conviction that even his arch rivals, the ekantavadies, were impelled to abondon their pride and resist contending the reasonings put forward by him. And as Shri Malli Nath Jinendra travelled, fresh blooming lotuses sprang up at each step making the earth enticingly beautiful. I very humbly seek refuge in the same Lord Shri Malli Nath Jinendra.

यस्य समन्ताज् जिन-शिशि-रांशोः,
शिष्यक-साधु-ग्रह-विभवोऽभूत् ।
तीर्थ-मपि स्वं जनन-समुद्र,-
त्रासित-सत्त्वोत्तरण-पथोऽग्रम् ॥ (109)

अन्वयार्थ: (यस्य जिनशिशिरांशो:) जिन मल्लिनाथ जिनेन्द्र रूपी चन्द्रमा के (समन्तात्) चारों ओर (शिष्यकसाधुग्रहविभव:) शिष्य-साधु रूप ग्रहों का – ताराओं का विभव (अभूत्) विद्यमान था और जिनका (स्वं) अपना (तीर्थमपि) शास्त्र भी (जननसमुद्रत्रासितसत्त्वोत्तरणपथ: अग्रम्) संसाररूपी समुद्र से भयभीत प्राणियों के पार उतरने का प्रधान मार्ग था। उन मल्लिनाथ जिनेन्द्र की शरण को प्राप्त हुआ हूँ।

yasya samantaj jina-shishi-ranshoh,
shishyaka- sadhu–graha-vibhavobhut.
tirtha-mapi svam janana-samudra,
trasita-sattvottarana-pathogram. (109)

yasya – which or whose, *samantat* – all round, *jina* – Shri Malli Nath Jinendra, *shishiranshoh* – moon like, *shishyaka-sadhu* – disciples and saints like, *graha* – planets and stars, *vibhavah* – splendor or grandeur, *abhut* – existed, *tirthamapi* – doctrines or precepts also, *svam* – and whose own, *janana-samudra* – worldly ocean of rebirths, *trasita* – terrified from, *sattva* – beings, *uttarana* – to cross, *pathah* – path or way,

agram – prime.

Shri Malli Nath Jinendra was surrounded by a brilliant galaxy of disciples and saints all around him as the moon is with splendorous stars and planets; his precepts were the principal means of taking a terrified people across the worldly ocean of rebirths. I very humbly seek shelter in the same Shri Malli Nath Jinendra.

यस्य च शुक्लं परम-तपोऽग्निर्,
ध्यान-मनन्तं दुरित-मधाक्षीत् ।
तं जिन-सिंहं कृत-करणीयं,
मल्लि-मशल्यं शरण-मितोऽस्मि ॥ (110)

अन्वयार्थ: (च) और (यस्य) जिनके (शुक्लं ध्यानं) शुक्ल-ध्यान रूप (परमतपोऽग्नि:) उत्कृष्ट तप रूपी अग्नि ने (अनन्तं) अन्त को प्राप्त न होने वाले (दुरितं) अष्ट कर्मरूप पाप को (अधाक्षीत्) दग्ध किया था (तं) उन (जिनसिंहं) जिन श्रेष्ठ (कृतकरणीयं) कृतकृत्य (अशल्यं) माया मिथ्यात्वादि शल्यों से रहित (मल्लिं) मल्लिनाथ जिनेन्द्र की (शरणमितोऽस्मि) शरण को प्राप्त हुआ हूँ।

yasya ca shuklam parama-tapognir,
dhyana-manantam durita –madhakshit.
tam jina-sinham krita-karniyam,
malli-mashalyam sharana-mitosmi. (110)

yasya – whose, *ca* – and, *shuklam* – *shukla dhyan* type, *parama* – sublime, *tapognih* – intense fire of asceticism, *dhyanam* – meditation, *anantam* – endless, *duritam* – viceful elements of all the eight types of evil *karmas*, *adhakshit* – burnt or destroyed, *tam* – that, *jina-sinham* – supreme amongst all beings or the best of *jinas*, *krita-karniyam* – always ready to help, *mallim* – Lord Shri Malli Nath Jinendra, *ashalyam* – devoid of illusion and falsehood and cause of miseries, *sharan mitosmi* – I have taken refuge in.

Such was the intensity of the truth of the mediations (*shukla dhyan*) of Shri Malli Nath Jinendra, that all those elements which obscure knowledge (eight types of *jnana-varnadic karmas*) were burnt to ashes when faced with its fiery heat. I very humbly seek shelter in Shri Malli Nath Jinendra who had a full mastery over his senses, who was never beset by illusions, who was instantly cognisant of falsehood and who was ever willing to lend help to those who needed it.

20

Shri Munisuvrata Jina Stavanam

वैतालीयं छन्दः

अधि-गत-मुनि-सुव्रत-स्थितिर्,
मुनि-वृषभो मुनिसुव्रतोऽनघः ।
मुनि-परि-षदि निर्बभौ भवा-,
नुडु-परिषत्परिवीत-सोमवत् ॥ (111)

अन्वयार्थः (अधिगतमुनिसुव्रतस्थितिः) जिन्होंने मुनियों के उत्तम व्रतों की स्थिति को अधिगत-सुनिश्चित अथवा प्राप्त कर लिया है, जो (मुनि वृषभः) मुनियों में श्रेष्ठ हैं और जो (अनघः) चार घातिया कर्म रूपी पाप से रहित हैं ऐसे (भवान्) आप (मुनिसुव्रतः) 'मुनिसुव्रत' इस सार्थक नाम को धारण करने वाले जिनेन्द्र (मुनिपरिषदि) समवशरण के बीच मुनियों की सभा में (उडुपरिषत्परिवीतसोमवत्) नक्षत्रों के समूह से घिरे हुए चन्द्रमा के समान (निर्बभौ) सुशोभित हुए थे।

adhi-gata-muni-suvrata-sthitir,
muni-vrishabho munisuvrato anaghah,
muni-pari-shadi nirbabhau bhava-,
nuddu-parishatparivita somavat. (111)

adhigata – who has achieved, *muni* –sagehood, *suvrata* – all

the supreme qualities of, *sthitir* – and put them into practice, *muni- vrishabhah* – supreme amongst all the sages, *munisuvratah* – rightly held the meaningful name of Munisuvrata, *anaghah* – devoid of all the four types of destructive *karmas, muni- parishadi* – seated in *samavasharan* in the midst of the asssembly of sages, *nirbabhau* – looked magnificent, *bhavan* – Thou or Thee, *uddu-parishatparivita* – surrounded by galaxy of stars, *somavat* – like the moon.

Shri Munisuvrata Jinendra, hath not only acquired the supreme qualities needed for sage-hood, but had actually put them into practice, and that is why he is rightly known by the meaningful name of Munisuvrata. Being supreme amongst *ganadharas* and the sages, he came to be known as *muni-vrishabha*, he was *anagha*: devoid of all the four types of destructive *karmas*. While seated in the midst of the assembly of *ganadharas* and the sages in *samavasharan*, O Shri Munisuvrata Jinendra, Thou looked magnificent like the moon surrounded by a galaxy of stars.

परिणत-शिखि-कण्ठ-रागया,
कृत-मद-निग्रह-विग्रहा-भया ।
तव जिन! तपसः प्रसूतया,
ग्रह-परिवेष-रुचेव शोभितम् ॥ (112)

अन्वयार्थः (कृतमदनिग्रह) काम अथवा अहंकार का निग्रह करने वाले (जिन) हे मुनिसुव्रत जिनेन्द्र! (परिणतशिखिकण्ठरागया) तरुण मयूर के कण्ठ के समान वर्णवाली (तपसः प्रसूतया) तप से उत्पन्न (तव विग्रहाभया) आपके शरीर की आभा-चारों ओर फैलने वाली दीप्ति (ग्रहपरिवेषरुचेव) चन्द्रमा के परिवेष-परिमण्डल की दीप्ति के समान (शोभितम्) सुशोभित हुई थी।

parinata-shikhi-kantha-ragaya,
krita-mada-nigraha-vigraha-bhaya.
tava jina! tapasah prasutaya,
graha-parivesha-ruceva shobhitam. (112)

parinata – young or in full youth, *shikhi* – peacock, *kantha* – neck, *ragaya* – blue hue like that of, *krita-mada-nigrah* – annihilator of lust and ego, *vigraha-bhaya* – radiating brilliance haloing all round the body, *tava* – Thy, *jina* – O Lord Munisuvrata Jinendra, *tapasah* – meditation, *prasutaya* – born out of, *graha* – moon, *pariveshah* – encircling or surrounding, *ruceva* – like the splendorous halo, *shobhitam* – illumined.

O the annihilator of lust and ego, Shri Munisuvrata Jinendra, the blue hue of Thy body like that of the neck of a young peacock, and the all round brilliance radiating therefrom, an outcome of intense meditation, looked magnificent like the luminous halo encircling the moon.

शशि-रुचि-शुचि-शुक्ल-लोहितं
सुरभि-तरं विरजो निजं वपुः ।
तव शिव-मति-विस्मयं यते!
यदपि च वाङ्मन-सीय-मीहितम् ॥ (113)

अन्वयार्थ: (यते) हे महामुनिराज! (शशिरुचिशुचिशुक्ललोहितं) चन्द्रमा की किरणों के समान निर्मल एवं सफेद खून से युक्त (सुरभितरं) अत्यन्त सुगन्धित और (विरजः) रज रहित-मल रहित जो (तव) आपका (निजं वपुः) अपना शरीर था वह (शिवं) अत्यन्त शुभ तथा (अतिविस्मयं) अत्यन्त आश्चर्य करने वाला (च) और (वाङ्मनसीयम् अपि) वचन तथा मन की भी (यत् ईहितं) जो चेष्टा (तदपि) वह भी (अतिविस्मयं) अत्यन्त आश्चर्य करने वाली है।

shashi-ruci-shuci-shukla-lohitam,
surabhi-taram virajo nijam vapuh.
tava shiva-mati-vismayam yate!,
yadapi ca vanmana-siya-mihitam. (113)

shashi-ruci – like moon rays, *shuci* – clear, *shukla* – white, *lohitam* – having blood, *surabhi-taram* – profoundly perfumed, *virajah* – free of dirt, *nijam* – own, *vapuh* – body, *tava* – Thy,

shivam – divinely auspicious, *ati* – immensely, *vismayam* – wondrous, *yate* – O the greatest of the sages, *yat* – which, *api* – also, *ca* – and, *vanmanasiyam* – verbal and mental, *ihitam* – gesture or state, (*ati-vismayam* – very astounding).

O, the greatest of the sages Shri Munisuvrata Jinendra, Thy body, which had blood as white and pure as the moon rays, profoundly perfumed and free of dirt and other impurities, was immensely divine and wondrous, Thy verbal and mental gestures (state) were also very astounding.

स्थिति-जनन-निरोध-लक्षणं,
चर-मचरं च जगत् प्रतिक्षणम्।
इति जिन! सकलज्ञ-लाञ्छनं,
वचन-मिदं वदतां-वरस्य ते ॥ (114)

अन्वयार्थ: (जिन) हे जिनेन्द्र! (चरं) चेतन (च) और (अचरं) अचेतन रूप (जगत्) संसार (प्रतिक्षणं) क्षण-क्षण में (स्थितिजनन-निरोधलक्षणं) ध्रौव्य, उत्पाद और व्यय रूप लक्षण से युक्त है (इति इदं) इस प्रकार का यह जो (वदतां वरस्य ते) वक्तृप्रवर आपका (वचनं) वचन है (तत्) वह (सकलज्ञलाञ्छनं) सर्वज्ञ का चिह्न है – आपकी सर्वज्ञता का द्योतक है।

sthiti-janana-nirodha-lakshanam,
cara-macaram ca jagat pratikshanam.
iti jina! sakalajna-lanchanam,
vacana-midam vadatam-varasya te. (114)

sthiti – permanence, *janana* – generation, *nirodha* – destruction, *lakshanam* – possesses the diathetic triad of, *caram* – living being, *acaram* – non-living being, *ca* – and, *jagat* – in this world, *pratikshanam* – every moment, *iti* – this way, *jina* – O Lord Shri Munisuvrat Jinendra, *sakalajna* – omniscience, *lanchanam* – the very sign of, *vacanam* – statement, *idam* – this, *vadatam* – principled precept, *varasya* – sublime, *te* – Thine or Thy.

O Jinendra, every living and non-living form of substance in this world, every moment possesses the diathetic triad of origination, destruction and permanence. This precept, containing a sublime truth is a sure sign of Thy omniscience (*sarvajnata*).

> दुरित-मल-कलङ्क-मष्टकं,
> निरुपम-योग-बलेन निर्दहन्।
> अभव-दभव-सौख्यवान् भवान्,
> भवतु ममापि भवोप-शान्तये ॥ (115)

अन्वयार्थ: हे भगवन्! (निरुपमयोगबलेन) अनुपम शुक्लध्यान के बल से (अष्टकं) आठ प्रकार के (दुरितमलकलङ्कम्) कर्म मल रूप कलङ्क को (निर्दहन्) जलाते हुए (भवान्) आप (अभवसौख्यवान्) मोक्ष सम्बन्धी अतीन्द्रिय सुख से युक्त (अभवत्) हुए हैं ऐसा आप (ममापि) मुझ समन्तभद्र के भी (भवोपशान्तये) संसार की उपशान्ति के लिये (भवतु) होवे।

durita-mala-kalanga-mashtakam,
nirupama-yoga-balena nirdahan.
abhava-dabhava-saukhyavan bhavan,
bhavatu mamapi bhavopa-shantaye. (115)

durita – evil, *mala* – karmic dirt, *kalankam* – blemish, *ashtakam* – the eight types of, *nirupama* – without any parallel or exquisite, *yoga* – intense meditation of *shukla dhyan, balena* – by the power of, *nirdahan* – having burnt, *abhavat* – are equipped with, *abhava* – pertaining to moksha, *saukhyavan* – absolute bliss which cannot be perceived through senses, *bhavan* – Thou or Thee, *bhavatu* – so it may happen, *mamapi* – to me (Samantabhadra) also, *bhavopa shantaye* – to bring such tranquility, cessation of rebirth in this world.

In this shloka Acharya Samantabhadra prays:

O Lord, by the mere power of Thy unique *shukla-dhyanic* meditation, Thou hath burnt the evil blemishes of dirt of all the eight types of *karmas* and attained absolute bliss of moksha (bliss which cannot be perceived by senses). I humbly pray (so says Acharya Samamantabhadra Svami) that may Thee be the instrument of emancipating me from the worldly cycle of rebirths.

21

Shri Nami Jina Stavanam

शिखरिणी छन्दः

स्तुतिः स्तोतु साधोः, कुशल-परिणा-माय स तदा,
भवेन् मा वा स्तुत्यः, फल-मपि ततस्तस्य च सतः।
कि-मेवं स्वाधीन्याज्, जगति सुलभे श्रायस-पथे,
स्तुयान् न त्वा विद्वान्, सतत-मभि-पूज्यंनमि-जिनम् ॥ 116॥

अन्वयार्थः (स्तुतिः) भगवान् की स्तुति (स्तोतुः) स्तुति करने वाले (साधोः) भव्य पुरूष के (कुशलपरिणामाय) पुण्यसाधक-प्रशस्त परिणाम के लिये होती है (तदा) स्तुति के काल अथवा स्तुति के देश में (सः स्तुत्यः) वह स्तुति का पात्र आराध्यदेव (भवेत् मा वा) हो अथवा न हो (च) और (ततः) उस स्तुत्य से (तस्य सतः) उस स्तुति करने वाले भव्य पुरूष को (फलमपि) स्वर्गादि फल की प्राप्ति भी (भवेत् मा वा) हो अथवा न हो (एवं) इस प्रकार (जगति) संसार में (स्वाधीन्यात्) स्वाधीनता से (श्रायसपथे) कल्याण अथवा सम्यग्दर्शनादि मोक्ष सम्बन्धी मार्ग के (सुलभे सति) सुलभ रहने पर (किं) क्या (अभिपूज्यं) इन्द्रादि के द्वारा पूज्य (त्वा नमिजिनं) आप नमिनाथ जिनेन्द्र की (न स्तुयात्) स्तुति न करें? अवश्य करें।

stutih stotu sadhoh, kushal-parina-maya sa tada,
bhaven ma va stutyah, phala-mapi tatastasya ca satah.
ki-mevam svadhinyaj, jagati sulabhe shrayas-pathe,
stuyan na tva vidvan,satata-mabhi- pujyamnami-jinam. (116)

stutih – prayer to god, *stotu* – one who offers the prayer, *sadhoh* – noble being, *kushal-parinamaya* – vastly virtuous and blissful results, *sa* – that, *tada* – at that time or at that place where the prayer is offered, *bhavet ma va* – may or may not be present, *stutyah* – that deity to whom the prayer is offered, *phalamapi* – may or may also not be bestowed with the desired heavenly gift, *tatah* – from that prayed one, or the prayee, *ca* – and, *satah* – to the noble worshipper, *kim* – where is the one or who, *ivam* – in this way, *svadhinyat* – independently, *jagati* – in this world, *sulabhe* – and easily available, *shrayas pathe* – the path of bliss and welfare, *stuyat* – eulogize, *na* – would not, *tvaya* – Thee, *vidvan* – the prudent man, *satatam* – always, *abhipujayam* – revered or worshipped by Indra and the like gods, *nami jinam* – O Lord, Shri Nami Nath Jinendra.

The purpose of prayer is to bring vastly virtuous and blissful results to the noble being offering the prayer.

The deity to whom a prayer is offered may or may not be present at the time and place of the prayer; likewise the one who offers the prayer may or may also not be granted with the gift he desires of the deity to which the prayer is offered; one thing, however, is certain, that, he who prays would surely acquire the virtue and the moral strength to perform deeds to cleanse his soul to purity. In this way, the path to bliss and salvation being independently available to a worshipper, who would be so unwise not to worship and eulogize Shri Nami Nath Jinendra, who is worshipped by Indras and other gods.

This shloka indicates that somebody had put a question to Acharya Samantabhadra Svami, that O you Samantabhadra, you are preparing to eulogize that Shri Nami Nath Jinendra, who is

not present here, how can you worship him in his absence? To this question the Acharya has replied, "That Shri Nami Nath Bhagavan, to whom I wish to pray, may or may not be present here and I may also not get any benefit or gift from him, but the devotion which I have for him, surely purifies my soul. And purification of the soul is the main thing, and without purification of the soul, the revered one cannot do any good to me. As such the way to bliss depends on me alone and not on the good will of the worshipped one. Under such circumstances, why should I not eulogize him, who is worshipped by Indras and gods alike. A prudent wise man is one, who accomplishes his aim under all circumstances.

त्वया धीमन्! ब्रह्म, प्रणिधि-मनसा जन्म-निगलं,
समूलं निर्भिन्नं, त्व-मसि विदुषां मोक्ष-पदवी ।
त्वयि ज्ञान-ज्योतिर्, विभव-किरणै र्भाति भगवन्,
नभूवन् खद्योता, इव शुचि-रवा-वन्य-मतयः ॥ (117)

अन्वयार्थ: (हे धीमन्) हे विशिष्ट बुद्धि से युक्त नमिनाथ जिनेन्द्र! (ब्रह्मप्रणिधिमनसा) शुद्ध आत्मस्वरूप में स्थिर चित्त वाले (त्वया) आपके द्वारा (जन्मनिगलं) संसार रूपी बन्धन (समूलं) मूल-कारण सहित (निर्भिन्नं) नष्ट किया गया है इसलिए (त्वम्) आप (विदुषां) विद्वानों के लिये (मोक्षपदवी) मोक्षमार्ग स्वरूप (असि) हैं। (भगवन्) हे भगवन्! (त्वयि) आपके (ज्ञानज्योतिर्विभवकिरणैः) केवलज्ञान ज्योति की सम्पदा रूप किरणों के द्वारा (भाति) सुशोभित होने पर (अन्यमतयः) सुगत, कपिल, ईश्वर आदि अन्यमतावलम्बी जन (शुचिरवौ) ग्रीष्मऋतुके सूर्य के दैदीप्यमान रहने (खद्योता इव) जुगनुओं के समान (अभूवन्) हो गये थे।

tvaya dhiman! brahma, pranidhi-manasa janma-nigalam,
samulan nirbhinnam, tva-masi vidusham moksha-padavi.
tvayi jnana-jyotir, vibhava-kirnair bhati bhagavan,
nabhuvan khadyota, iva shuci-rava-vanya-matayah. (117)

tvaya – through Thee, *dhiman* – O the exceptionally wise,

brahma-prainidhi-manasa – totally engrossed in Thy own pure Self, *janma-nigalam* – all the worldly shackles of rebirth, *samulan* – along with their root causes, *nirbhinnam* – having destroyed, *tvam* – Thou thus, *asi* – art, *vidusham* – for the learned, *moksa-padvi* – the very ideal of moksha, *tvayi* – Thy, *jnana-jyotir* – *keval-jnanic* splendor, *vibhava-kirnaih* – by brilliant rays of, *bhati* – being adorned with, *bhagavan* – O Lord, *abhuvam* – look insignificant, *khadyota iva* – like glow worms, *shuci-ravau* – before Thee, the blazing summer sun, *anya-matah*, deities like Sugata, Kapila, Ishvara, etc. representing other faiths.

O, the exceptionally wise, Shri Nami Nath Jinendra, Thou totally engrossed in Thy own pure Self and having destroyed all the worldly shackles of rebirth etc. along with their root causes, art thus the very ideal of moksha or salvation for the learned ones. O Lord, on account of Thy being adorned with the brilliant rays of *keval-jnanic* splendor, deities like Sugata, Kapila or Ishvara etc. representing other faiths, look insignificant like glow worms before Thee, the blazing summer sun.

विधेयं वार्यं चा, -नुभय-मुभयं मिश्र-मपि तद्,
विशेषैः प्रत्येकं, नियम-विषयैश्चा-परि-मितैः ।
सदाऽन्योऽन्या-पेक्षैः, सकल-भुवन-ज्येष्ठ-गुरुणा,
त्वया गीतं तत्त्वं, बहु-नय-विवक्षेतर-वशात् ॥ (118)

अन्वयार्थः हे भगवन्! (सकलभुवनज्येष्ठगुरुणा) समस्त संसार के महान् गुरु स्वरूप (त्वया) आपने (बहुनयविवक्षेतरवशात्) अनेक नयों की विवक्षा और अविवक्षा के वश (प्रत्येकं) विधि-निषेध, मूर्त-अमूर्त, स्थूल-सूक्ष्म आदि प्रत्येक धर्म का लक्ष्य कर (नियमविषयैः) 'भंग' सात ही होते हैं हीनाधिक नहीं इस नियम के विषय भूत और (सदान्योन्यापेक्षैः) सदा एक-दूसरे की अपेक्षा रखने वाले (अपरिमितैः) अनन्त (विशेषैः) त्रैकालिक धर्मों के द्वारा (तत् तत्त्वं) उस वस्तु स्वरूप को (विधेयं)

विधिस्वरूप, (वार्यं) निषेध स्वरूप (उभयं) विधि-निषेध स्वरूप (अनुभयं) अवक्तव्य स्वरूप (च) और (मिश्रमपि) मिश्ररूप भी - अर्थात् स्यादस्ति अव्क्तव्य स्यान्नास्ति अवक्तव्य, तथा स्यादस्ति नास्ति अवक्तव्य इस तरह सात भंग रूप (गीत) कहा है।

vidheyam varyam ca, – nubhaya mubhayam mishra-mapi tad,
visheshaih pratyekam, niyam-vishayaishca-pari-mitaih.
sadanyo-anya-pekshaih, sakala-bhuvana-jyeshtha-guruna,
tvaya gitam tattvam, bahu-naya-vivakshetara-vashat. (118)

vidheyam–vidhi svarupa, real or valid, *varyam–nishedha svarupa*, prohibitive or unreal, *ca* – and, *anubhayam* – *avaktavya svarupa* or indescribable, *ubhayam* – *vidhi nishedha svarupa*, real and unreal also, *misramapi* – and also *mishrit rupa* or mixed up, i.e., *syatasti avaktavya* – in certain context real and indescribable, *syannasti avaktavya* – in certain context unreal and indescribable, and *syadasti-nasti avaktavya* – in certain context real and unreal and indescribable, *visheshaih* – special or ever existing, *pratyekam* – each and every property in a substance like, *vidhi-nishedha* (real valid or unreal, prohibited), *moorta-amoorta* (with form or without form), *sthul-sukshma* (bulky, voluminous or minute, subtle), *niyam-vishayaih* – as per *sapta bhangi* rule, the true nature is depicted only in seven forms, neither more nor less, *ca* – and, *aparmitah* – infinite or boundless, *sada-anyo-anya-pekshaih* – maintaining that all these numerous properties present in a substance are relative to each other, *sakal* – all, *bhuvana* – in the world, *jyeshtha-guruna* – the wisest and greatest of teachers, *tvaya* – Thou or Thee, *gitam* – hath hypothesised, *tattvam* – the real nature of the *tattva* or substance, *bahu-naya-vivakshetara-vashat* – considering all the implications, intended or unintended (*vivaksha* and *avivaksha*) with reference to various standpoints (*nayas*) and taking into account.

O, the wisest and the greatest of all teachers in the world, Lord Shri Nami Nath Jinendra, considering all the implications, intended or un-intended (*vivaksha* and *avivaksha*) with

reference to various standpoints (*nayas*) and taking into account *vidhi–nishedha* (valid – invalid or prohibited), *moorta–amoorta* (with form – without form), *sthula–sukshama* (gross, voluminous – minute, subtle) and the like, each and every property in a substance, and maintaining that all these numerous properties are always relative to each other, Thou hath hypothesised that the true nature of the living substance (*jivadi tattva*) as per *sapta-bhangi* rule is depicted in seven forms, neither more nor less. And these seven forms are – *vidhi svarupa* – real or valid, *nishedha svarupa* – unreal or prohibitive, *vidhi-nishedha svarupa* – real and also unreal, *avaktavya svarupa* – indescribable and also *mishrit rupa* – mixed up, i.e., *syadasti avaktavya* – in certain context real and indescribable, *syannasti avaktavya* – in certain context unreal and indescribable and *syadasti nasti avaktavya* – in certain context real and unreal and indescribable.

The above is further clarified as follows:

This shloka deals with all the three — *anekanta* (manifold aspects), *syadvada* (the doctrine of qualified assertion) and *sapta-bhangi* (seven divisional) points of view.

Every substance in the world possesses numerous properties like existence, non-existence, form, formlessness, grossness or voluminousness, minuteness or subtlety, singularity and multiplicity etc. Each of these properties can be fragmented and described in seven forms, neither more nor less. Principally each property splits into three forms – *vidhi* (real basic or valid), *nishedha* (negation, denial or unreal) and *avaktavya* (indescribable). Later, in various combinations with each other, it finally splits into seven forms. For example, if we consider the property of *astitva* (existence or entity), its seven forms are reflected as below:

With reference to its own *svacatushtaya* (*dravya* – substance, *kshetra* – location or area, *kal* – time and *bhava* – disposition), the substance possesses *astitva* or existence, while with reference

to some other *parcatushtaya*, it exhibits *nastitva* or non-existence. And if *svacatushtaya* and *parcatushtaya* are considered simultaneously, the substance becomes *avaktavya* or indescribable, and with reference to *svacatushtaya* followed by *parcatushtaya*, one after the other, it becomes existent and non-existent at the same time. In combination of *astitva* and *avaktavya* it becomes *astitva avaktavya* (existent and indescribable), and in combination of *nastitva* and *avaktavya*, it becomes *nastitva avaktavya* (non-existent and indescribable). In combination of all the three-*astitva* (existence), *nastitva* (non-existence) and *avaktavya* (indescribability), it exhibits *astitva nastitva* and *avaktavya* (existence, non-existence and indescribability), all the three at the same time. In this way, *astitva dharma* (the property of existence) in a substance has only seven forms, neither more nor less.

All the dharmas or properties found in a substance are relative to each other and described on the basis of analysis and intent or as perceived from various standpoints (*nayas*) – *dravyarthic* (pure substantive scientific), *paryayarthic* (based on form or modification) or *naigamadic* (customary), whichever dharma or *naya*, the pleader or advocate wishes to project, becomes prime and the other secondary or *gauna*.

O Lord Shri Nami Nath Jinendra, Thou art the wisest and the greatest of teachers in the world, and after deep contemplation, hath stated the true nature of the living substance (*jivadi tattva*) in seven forms as:

1. *vidheya, vidhi rupa*, just valid or real, 2. *varya–pratishedha rupa* or unreal, 3. *ubhaya–vidheha* and *pratishedha rupa*, both real and unreal at the same time, 4. *anubhaya–avaktavya* or *mishra rupa*, indescribable or mixed up, 5. *vidheya avaktavya*, real and indescribable, 6. *pratishedha avaktavya*, unreal and indescribable, 7. *vidheya pratishedha avaktavya*, real unreal and indescribable.

अहिंसा भूतानां, जगति विदितं ब्रह्म-परमं,
न सा तत्रारम्भोऽस्त्, -त्यणु-रपि च यत्राश्रम-विधौ ।
ततस्तत् - सिद्धयर्थं, परम-करुणो ग्रन्थ-मुभयं,
भवा-नेवात्याक्षीन्, न च विकृत-वेषो-पधि-रतः ॥ (119)

अन्वयार्थ: हे भगवन्! (भूतानां) प्राणियों की (अहिंसा) अहिंसा (जगति) संसार में (परमं ब्रह्म) परम ब्रह्म रूप से (विदितं) प्रसिद्ध है अर्थात् अहिंसा ही परम ब्रह्म है परन्तु (सा) वह अहिंसा (तत्र) उस (आश्रमविधौ) आश्रम विधि में (न) नहीं है (यत्र) जिसमें कि (अणुरपि) थोड़ा भी (आरम्भ:) आरम्भ होता है (तत:) इसलिए (तत्सिद्ध्यर्थं) उस अहिंसा धर्म की सिद्धि के लिये (परमकरुण:) परम दयालु होकर (भवानेव) आपने ही (उभयं) बाह्य और आभ्यन्तर के भेद से दोनों प्रकार के (ग्रन्थं) परिग्रह को (अत्याक्षीत्) छोड़ा है (च) और (विकृतवेषोपधिरत:) यथाजात लिंग के विरोधी वेष तथा परिग्रह में आसक्त (न अभवत्) नहीं हुए हैं।

ahimsa bhutanam, jagati viditam brahma-paramam,
na sa tatrarambho-as, - tyanu-rapi ca yatrashrama-vidhau.
tatastat-siddhayartham, parama-karuno grantha - mubhayam,
bhava-nevatyakshin, na ca vikrita-vesho-padhi ratah. (119)

ahimsa – non–violence, *bhutanam* – in living beings, *jagati* – in the world, *viditam* – is acclaimed as, *brahma-paramam* – supremely divine quality, *na* – is not, *sa* – that supremely divine quality of non-violence, *tatra* – in that or any, *arambhah* – has only just started or occurred, *asti* – or exists, *anurapi* – even a slight element of violence, *ca* – and, *yatra* – in which, *ashrama-vidhau* – stage, *tatah* – therefore, *tatsiddhayartham* – to attain that quality of non-violence, *parama* – great, *karunah* – kind heartedly, *grantham* – sense of possession, *ubhayam* – both types of external and internal, *bhavaneva* – Thou of Thy own, *atyakshita* – completely gave up, *na* – did not, *ca* – and, *vikrita-vesho-padhiratah* – to the extent that even the mere thought of possessing clothes which foils the state of digambera-hood, *abhavat* – occur to Thee.

O Lord, non-violence in living beings is acclaimed as a supremely divine quality in this world. This divine quality of non-violence cannot exist in any stage, where even the minutest of violence has only just entered. Therefore to attain this

supreme quality of non-violence, Thou, with a very kind heart, completely gave up both the external and internal sense of possession, to the extent that even the very thought of possessing clothes, which foil the state of digamber-hood, did not occur to Thee. Such thoughtfulness is possible with Thee only, and no other deity or god could reach this stage. We therefore, very humbly, bow to Thee, O Shri Nami Nath Jinendra.

वपु भूषा-वेष,- व्यवधि-रहितं शान्त-करणं,
यतस्ते संचष्टे, स्मर-शर-विषातंक-विजयम्।
विना भीमैः शस्त्रै, -रदय-हृदया-मर्ष-विलयं,
ततस्त्वंनिर्मोहः, शरण-मसि नः शान्ति-निलयः ॥ (120)

अन्वयार्थ: हे भगवन्! (भूषावेषव्यवधिरहितं) आभूषण वेष तथा वस्त्रादिक के आवरण से रहित और (शान्तकरणं) अपने-अपने विषयों से निःस्पृह इन्द्रियों से युक्त (ते) आपका (वपुः) शरीर (यतः) चूंकि (समरशरविषातंकविजयम्) काम के बाणरूप विष से उत्पन्न व्याधि की विजय को तथा (भीमैः शस्त्रैः विना) भयंकर शस्त्रों के बिना (अदयहृदयामर्षविलयं) निर्दयहृदय सम्बन्धी क्रोध के विनाश को (संचष्टे) कह रहा है (ततः) इसलिए (त्वं) आप (निर्मोहः) मोह रहित और (शान्तिनिलयः) कर्मक्षय से उत्पन्न होने वाली शान्ति के स्थान हैं तथा (नः) हमारे (शरणम्) शरणभूत-रक्षक (असि) हैं।

vapur bhusha-vesha, - vyavadhi-rahitam shanta-karanam,
yataste sancashte, smara-shara-vishatanka-vijayam.
vina bhimaih shastrai, - radaya-hridaya-marsha-vilayam,
tatastvam nirmohah, sharana-masi nah shanti-nilayah. (120)

vapuh – body, *bhusha* – ornaments, *vesha* – dress, *vyavadhi* – covering of clothes, *rahitam* – devoid of all, *shanta-karanam* – complete control of all the senses contained there in, *yatah* – because or for, *te* – Thy, *sancashte* – is telling, *smara* – Kamdeva, god of lust and passion, *shara* – arrow of, *vishatanka* – poisonous disease born out of the sting of,

vijayam – victory over, *vina* – without, *bhimaih* – dreadful, *shastraih* – any weapon, *adaya hridaya* – heartless, *amarsha* – anger, *vilayam* – annihilation of, *tatah* – therefore, *tvam* – Thou, *nirmohah* – devoid of all *moha* (attachment), *sharanam* – protector of all those who have taken refuge in Thee, *asi* – art or may be, *nah* – ours, *shanti* – bliss born out of destruction of karmans, *nilayah* – the very abode of.

O Lord, Thy body, devoid of all ornaments, and dress etc. and in complete control of all the senses tells the tale of Thy victory over the deadly disease caused by the sting of the arrow of Kamdeva, the god of lust and passion, and the annihilation of merciless anger without the use of any weapon. Therefore, Thou art the very abode of bliss, devoid of *moha* (delusion) born out of destruction of all *karmas*. May, Thee, O Shri Nami Nath Jinendra, protect us who have taken shelter in Thee.

This is further elucidated as follows:

Various people in this world, by covering themselves with clothes, try to hide their disfigurement caused by the sting of the arrow of lust and passion and pretend to be unaffected and healthy, but O Shri Nami Nath Jinendra, Thou, who art devoid of clothes, ornaments or any other covering, and always in a state of digambera-hood, how can Thee conceal the havoc wrought by lust and passion? This only shows that Thou hath completely overcome the malady of passion and lust. Restless senses indicate the mental state of a human being. As Thy senses are completely under control, it indicates that mentally too Thou art in full control of Thy senses. Mortals are full of merciless anger and to pacify that they make use of weapons to destroy their enemies. Thou annihilated anger without use of any weapon, which only proves that Thou art free of *moha* (delusion) which generates lust and anger, and that Thou art the abode of complete bliss. Charmed by Thine such qualities we have sought refuge in Thee, O Lord Shri Nami Nath Jinendra, pray kindly protect us and free us from all evils of lust and anger, bestow peace, and tranquility and bliss on us.

22

Shri Arishta Nemi Jina Stavanam

विषमजातावुद्गता छन्दः

भगवा-नृषिः परम-योग-दहन-हुत-कल्मषेन्धनः ।
ज्ञान-विपुल-किरणैः सकलं, प्रतिबुद्ध्य बुद्ध-कमलायतेक्षणः ॥(121)
हरिवंश-केतु-रन-वद्य-विनय-दम-तीर्थ-नायकः ।
शील-जलधि-रभवो विभवस्त्व-मरिष्ट-नेमि-जिन-कुञ्जरोऽजरः ॥(122)

अन्वयार्थः (भगवान्) जो इन्द्रादि के द्वारा पूज्य हैं, (ऋषिः) जो परम ऋद्धियों से सम्पन्न हैं, (परमयोगदहनहुतकल्मषेन्धनः) उत्कृष्ट शुक्लध्यान रूपी अग्नि में जिन्होंने कर्मरूपी ईंधन को होम दिया है, (बुद्धकमलायतेक्षणः) जिनके नेत्र खिले हुए कमल के समान विशाल हैं, (हरिवंशकेतुः) जो हरिवंश के प्रधान हैं (अनवद्यविनयदमतीर्थनायकः) जो निर्दोष विनय और इन्द्रिय दमन के प्रतिपादक शास्त्र के प्रवर्तक हैं, (शीलजलधिः) जो शील के समुद्र हैं और (अजरः) जो वृद्धावस्था से रहित हैं ऐसे (त्वं) आप (अरिष्टनेमिजिनकुञ्जरः) अरिष्टनेमि जिनेन्द्र (ज्ञानविपुलकिरणैः) ज्ञानरूप विस्तृत किरणों के द्वारा (सकलं) समस्त लोकालोक को (प्रतिबुद्ध्य) प्रकाशित कर अथवा जानकर (विभवः) संसार से मुक्त (अभवः) हुए थे।

bhagava-nrishih parama yoga-dahana-huta-kalmashendhanah. jnana-vipula-kirnaih sakalam, pratibuddhya buddha-kamalayate- kshanah. **(121)**

harivansha-ketu-rana-vadya-vinaya-dama-tirtha-nayakah.
shila-jaladhi-rabhavo vibhavastva-marishta-nemi-jina-kunjaro-ajarah. (122)

bhagavan – who art worshipped by Indras and gods, *rishih* – who art endowed with *riddhies*, *parama* – par excellent, *yoga* – *shukla dhyanic* meditation like fire, *dahana* – burnt, *huta* – hath, *kalmashendhanah* – all the *karmas* in form of wood, *jnana* – Thy knowledge, *vipula* – widespreading, *kirnaih* – rays of, *sakalam* – entire world, *pratibuddhaya* – after illuminating, *buddha* – in full bloom, *kamlayatekshanah* – whose eyes are big like lotus flowers.

harivansha-ketuh – head of Hari dynasty, *anavadya* – faultless, *vinaya* – humility, *dama* – control of senses, *tirtha* – scriptures for expounding righteousness, *nayakah* – leader or founder of, *shila* – virtues, *jaladhih* – ocean of, *abhavah* – did, *vibhavah* – attained salvation, *tvam* – Thou or Thy, *arishta-nemi-jina* – Shri Arishta Nemi Jinendra, *kunjarah* – great as an elephant amongst men, *ajarah* – free from the effect of aging.

Shri Arishta Nemi Jinendra who art worshipped by Indras and gods and who are endowed with supreme *riddhies*, and who hath burnt all the *karmic* wood in the fire of your *shukla dhyanic* meditation, and whose eyes are big as lotus flowers in full bloom, and who art the head of the Hari dynasty and source of scriptures which advocate humility and control over senses, and who are an ocean of virtues and free from the effect of aging, Thou, illuminated the entire world by the radiance of that *keval-jyanic* knowledge, through which Thou attained moksha or salvation.

त्रि-दशेन्द्र-मौलि-मणि-रत्न-किरण-विसरोप-चुम्बितम् ।
पाद-युगल-ममलं भवतो, विकसत्-कुशेशय-दला-रुणो-दरम् ॥ (123)
नख-चन्द्र-रश्मि-कवचाति-रुचिर-शिखराङ्गुलि-स्थलम् ।
स्वार्थ-नियत-मनसः सुधियः, प्रणमन्ति मन्त्र-मुखरा महर्षयः ॥ (124)

अन्वयार्थ: हे भगवन्! (स्वार्थनियतमनसः) मोक्षरूप स्वार्थ में जिनके मन नियन्त्रित हैं (सुधियः) जो उत्तम बुद्धि से युक्त हैं और (मन्त्रमुखराः) जो मन्त्र से अथवा सामान्य स्तुति से वाचाल हैं ऐसे (महर्षयः) गणधरादि बड़े-बड़े ऋषि (भवतः) आपके (तत्) उस (पादयुगलं) चरणयुगल को (प्रणमन्ति) प्रणाम करते हैं (यत्) जो कि (त्रिदशेन्द्रमौलिमणिरत्नकिरणविसरोपचुम्बितम्) इन्द्रों के मुकुटों में लगे हुए मणियों और रत्नों की किरणों के समूह से चुम्बित हैं, (अमलं) निर्मल उज्जवल हैं, (विकसत्कुशेशयदलारुणोदरम्) जिनका तलभाग खिले हुए कमल दल के समान लाल वर्ण का है, तथा (नखचन्द्ररश्मिकवचातिरुचिर-शिखरांगुलिस्थलम्) जिनकी अंगुलियों का स्थान नख रूपी चन्द्रमा की किरणों के परिवेष से अत्यन्त मनोहर अग्रभाग से सहित हैं।

tri-dashendra-mauli-mani-ratna-kirana-visropa-cumbitam.
pada-yugala-mamalam bhavato, vikasat-kusheshaya-dala-runo daram. (123)
nakh-candra-rashmi-kavacati-rucira-shikharanguli-sthalam.
svartha-niyata-mansah sudhiyah,pranamanti mantra-mukhara maharshayah. (124)

tridashendra – bowing Indras, *mauli* – set in the crowns of, *mani-ratna* – jewels, *kirana* – sparkling rays, *visaropa* – beam of, *cumbitam* – kissed by, *pada* – feet, *yugalam* – both, *amalam* – clean and bright, *bhavatah* – Thy or Thine, *vikasat* – blooming, *kusheshaya* – lotuses, *dala* – bunch of, *arunah* – red like, *udaram* – sole or central part.

nakha – nails, *candra* – moon, *rashmi* – rays, *kavaca* – surrounding or covering, *ati* – extremely, *rucira* – pleasing, *shikharanguli-sthalam* – top of the toe ends, *svartha* – in seeking the Self, *niyata* – deeply engrossed, *mansah* – whose mind, *sudhiyah* – endowed with great wisdom, *pranamanti* – bow into or worship, *mantra-mukhara* – who are always busy reciting mantras and hymns of praise of the Lord, *maharshayah* – such *ganadharas* and the like sages.

The *ganadharas* and sages, who are deeply engrossed in seeking meaning of the Self, who are endowed with great wisdom, and who are always busy reciting mantras and hymns of the praise of the Lord, O Jinendra , those *ganadharas* and sages worship Thy feet which are kissed by sparkling rays from the jewels set in the crowns of the bowing Indras, and the soles of Thy feet are sparklingly clean, they are pink like a cluster of blooming lotuses and the toe ends of Thy feet glow in the brilliance of Thy moonlike nails.

द्युति-मद्र-थाङ्ग-रवि-बिम्ब-किरण-जटिलांशु-मण्डलः ।
नील-जलद्-जल-राशि-वपुः सह बन्धुभिर्गरूड-केतुरीश्वरः ॥ (125)
हल-भृच्च ते स्वजन-भक्ति-मुदित-हृदयौ जनेश्वरौ ।
धर्म-विनय-रसिकौ सुतरां, चरणार-विन्द-युगलं प्रणेमतुः ॥ (126)

अन्वयार्थः हे भगवन्! (द्युतिमद्रथांगरविबिम्बकिरणजटिलांशु-मण्डलः) कान्तिमान् सुदर्शन चक्ररूपी सूर्य बिम्ब की किरणों से जिनकी कान्ति का मण्डल व्याप्त हो रहा है (नीलजलदजलराशिवपुः) नील मेघ और समुद्र के समान जिनका श्याम शरीर है तथा (ईश्वरः) जो तीन खण्ड के स्वामी हैं ऐसे (गरुडकेतुः) श्रीकृष्ण, (च) और (हलभृत्) बलभद्र इस प्रकार (स्वजन भक्ति मुदित हृदयौ) आत्मबन्धु की भक्ति से जिन के चित्त प्रसन्न हो रहे थे, (जनेश्वरौ) जो लोक के स्वामी थे और (धर्मविनयरसिकौ) जो धर्मार्थ विनय के रसिक थे - ऐसे दोनों भाईयों ने (बन्धुभिः सह) अपने अन्य भाईयों के साथ (ते) आपके (चरणारविन्दयुगलं) चरणकमलों के युगल को (सुतरां) बार-बार (प्रणेमतुः) प्रणाम किया था।

dyuti-madra-thanga-ravi-bimba-kirana-jatilanshu-mandalah. nila-jalada-jala-rashi-vapuh saha bandhubhir garuda-ketu-rishvarah. (125)
hala-bhricca te svajana-bhakti-mudita hridayau janeshvarau. dharma-vinaya-rasikau sutaram,caranara-vinda-yugalam pranematuh. (126)

dyutimat – splendorous, *rathanga* – Sudarshan Chakra, *ravi* – sun, *bimba* – image or like, *kirana* – rays, *jatilanshu* – was glowing, *mandalah* – halo, *nila* – dark with a bluish tinge, *jalada* – rain-laden clouds, *jala rashi* – sea or ocean, *vapuh* – body, *saha* – accompanied by, *bandhubhih* – other cousins and relatives, *garuda-ketu* – Shri Krishna, *isvarah* – master of the three parts of the earth.

hala-bhritta – Balabhadra, *te* – Thine or Thy, *svajana* – one of their own, *bhakti* – devotion, *mudit-hridayau* – with hearts full of joy, *janeshvarah* – master of the people, *dharma-vinaya* – religeous humility, *rasikau* – lovers of, *sutaram* – again and again, *caranaravinda* – lous feet, *yugalam* – pair of or both, *pranametuh* – worshipped or bowed into.

Shri Krishna who was wrapped in the glittering rays enamating from Sudarshan Chakra was dark and bluish in complexion like rain laden clouds and like the waters of the ocean, and who was the master of the three-fourth of the earth along with his brother Bal Bhadra, both greatly elated by reverence towards their own kin and who were the rulers of the people and were full of humility, they repeatedly bowed into Thy lotus feet O Shri Arishta Nemi Jinendra.

> ककुदं भुवः खचर-योषि-दुषित-शिखरैः रलङ्कृतः ।
> मेघ-पटल-परिवीत-तटस्तव, लक्षणानि लिखितानि वज्रिणा ॥ (127)
> वह-तीति तीर्थ-मृषिभिश्च, सतत-मभि-गम्य-तेऽद्य च ।
> प्रीति-वितत-हृदयैः परितो, भृश-मूर्जयन्त इति विश्रुतोऽचलः ॥ (128)

अन्वयार्थः (भुवः ककुदम्) जो पृथ्वी का ककुद है, बैल के कन्धे के समान ऊँचा तथा शोभा उत्पन्न करने वाला है, (खचरयोषिदुषितशिखरैः) जो विद्याधरों की स्त्रियों से सेवित शिखरों के द्वारा (अलंकृतः) सुशोभित हैं, (मेघपटलपरिवीततटः) जिसके तट मेघों के समूह से घिरे रहते हैं (वज्रिणा लिखितानि) जो इन्द्र के द्वारा लिखे हुए [हे नेमिनाथ] (तव लक्षणानि वहति इति तीर्थं) आपके चिह्नों को धारण करता है इसलिए

तीर्थस्थान है, (सततं अद्य च) हमेशा तथा आज भी (प्रीतिवितताहृदयैः) प्रीति सेविस्तृत चित्तवाले (ऋषभिः च) ऋषियों के द्वारा जो (परितः) सब ओर से (भृशं) अत्यधिक (अभिगम्यते) सेवित है (इति) ऐसा वह (विश्रुतः) अतिशय प्रसिद्ध (ऊर्जयन्तः अचलः) ऊर्जयन्त नाम का पर्वत है जिस पर जाकर कृष्ण और बलराम ने आपके चरण युगल को प्रणाम किया था।

kakudam bhuvah khacara-yoshi-dushita-shikharaih ralankritah.
megha-patala-parivita-tatastava, lakshanani likhitani vajrina.(127)
vah-titi tirtha-mrishibhishca, satata-mabhi-gamya-te-adya ca.
priti-vitata-hridayaih parito, bhrisha-murjayanta iti vishruto-acalah. (128)

kukudam –magnificient like hump of a bull, *bhuvah* – on the earth, *khacara* – those who roam in the sky, *vidhyadhars*, *yoshit* – women, *ushit* –dwelt upon by, *shikharaih* – whose peaks are, *alankritah* – adorned with or studded with, *megha patala* – clouds, *parivita* – surrounded by, *tatah* – edge, *tava* – Thy or Thine, O Lord Nemi Nath, *lakshanani* – symbols or words, *likhitani* – inscribed by, *vajrina* – Indra.

vahati – carries, *iti* – therefore, *tirtham* – is a holy or sacred place, *rishibhih* – by the sages, *ca* – and, *satatam* – always, *abhigamyate* – served or looked after by, *adya* – even today, *ca* – and, *priti* – love or affection, *vitata* – full of, *hridayaih* – hearts, *paritah* – from all sides, *bhrisham* – extremely, *urjayanta* – named *Urjayanta*, *iti* –such is that, *vishrutah* – famous for its divine qualities, *acalah* – mountain.

Mountain Urjayanta in the state of Saurashtra, which is known in the scriptures by the name of Revata (presently known as Girnar), was sanctified, many a time, by the visit of the *samavasharan* of Shri Arishta Nemi Jinendra. Extolling its splendor and sanctity Acharya Samantabhadra states:

The majestic mountain of Urjayanta, which resembles the hump of a bull and is adorned with many peaks, where heavenly maidens sport and *vidyadhars* perform, remains surrounded by clouds all the times. This mountain, O Lord, which bears the signs inscribed by Indra himself in Thy honour, is sacred; and for all the times, and even today, it is looked after lovingly with great care by great sages and saints. Even now, people with elevated hearts and minds, filled with humility and love and desirous of improving their Self, visit it. Such is this mountain Urjayanta famous for its divine qualities, it was here that Shri Krishna and Balram, along with their family members came and reverently paid homage into Thy lotus feet.

बहि-रन्त-रप्यु-भयथा च, करण-मविघाति नार्थकृत् ।
नाथ! युगप-दखिलं च सदा, त्वमिदं तला-मल-कवद्-विवेदिथ ॥ (129)
अत एव ते बुध-नुतस्य, चरित-गुण-मद्-भुतो-दयम् ।
न्याय-विहित-मवधार्य जिने, त्वयि सुप्रसन्न-मनसः स्थिता वयम् ॥ (130)

अन्वयार्थ: (हे नाथ) हे स्वामिन्! (त्वं) आप (इदं अखिलं) इस समस्त संसार को (युगपत् च सदा) एक साथ और सर्वदा (तलामलकवत्) हस्ततल पर रखे हुए स्फटिक के समान जानते हैं तथा आपके इस जानने में (बहिः) बाह्य और (अन्तरपि) अभ्यन्तर (करणं) इन्द्रियाँ पृथक्-पृथक् (च उभयथा) और दोनों प्रकार से (अविघाति) बाधक नहीं हैं एवं (अर्थकृत् न) उपकारक भी नहीं हैं (अत एव) इसलिए (बुधनुतस्य) विद्वानों के द्वारा स्तुत (ते) आपके (अद्भुतोदयम्) आश्चर्यकारक अभ्युदय से युक्त तथा (न्यायविहितं) न्यायसिद्ध-आगम ज्ञान से सिद्ध (चरितगुणं) स्वकार्य की प्रसाधकता का (अवधार्य) निश्चय कर (वयं) हम (सुप्रसन्नमनसः) अत्यन्त प्रसन्न चित्त होते हुए (त्वयि जिने) आप जिनेन्द्र में (स्थिताः) स्थित हुए हैं - अपने कार्य का साधक समझ आपकी शरण में आये हैं।

bahi-ranta-rapyu-bhayatha ca, karana-mavighati narthakrit.
natha! yugapa-dakhilam ca sada,tvamidam tala-mala-kavad

viveditha. (129)

ata eva te budha-nutasya, carit-guna-mad-bhuto-dayam. nyaya-vihita-mavadharya jine, tvayi suprasanna-manasah sthita vayam. (130)

bahih – external, *antar api* – internal also, *ubhayatha* – collectively or together, *ca* – and, *karanam* – senses individually, *avighati* – neither impede, *na* – nor, *arthakrit* – assist, *natha* – O Lord, *yugapat* – all at once, *akhilam* – all this world, *ca* – and, *sada* – all the time, *tvam* – Thou or Thee, *idam* – this, *tala* – placed in palm, *amalaka* – crystal ball, *vat* – like, *viveditha* – knoweth or seeth.

ata eva – therefore, *te* – Thy, *budhnutasya* – eulogized by the learned, *carita* – conduct, *gunam* – extent of qualities, *adbhutodayam* – with wondrous self-realisation, *nyaya* – judiciously, *vihitam* – established, *avadharya* – knowing all this, *jine* – O Lord, Shri Nemi Nath Jinendra, *tvayi* – Thou or Thee, *suprasanna mansah* – whole heartedly and most happily, *sthita* – seek refuge in, *vayam* – we.

O Lord, Thou seeth through this world all the time, as if through a crystal ball placed in Thy palm, clearly and all at once. None of Thy faculties, external or internal, individually or collectively, resists or assists in this. All Thy knowledge is acquired independently by self-realisation alone. Thou, who art worshipped by the learned; Thy conduct and virtues are all wondrously divine, full of self-realisation and judiciously established. Knowing fully that we, to meet our selfish ends, whole heartedly and most happily, seek refuge in Thee, O Shri Nemi Nath Jinendra.

23

Shri Parshva Jina Stavanam

वंशस्थ छन्दः

तमाल-नीलैः सधनुस्तडिद्-गुणैः,
प्रकीर्ण-भीमा-शनि-वायु-वृष्टिभिः ।
बलाहकै वैंरि-वशैरुपद्रुतो,
महा-मना यो न चचाल-योगतः ॥ (131)

अन्वयार्थः (तमालनीलैः) तमाल वृक्ष के समान नीलवर्ण, (सधनुस्तडिद्गुणैः) इन्द्रधनुषों की बिजली रूप डोरियों से सहित, (प्रकीर्णभीमाशनिवायुवृष्टिभिः) भयंकर वज्र आंधी और वर्षा को बिखेरना वाले ऐसे (वैरिवशैः) शत्रु के वशीभूत (बलाहकैः) मेघों के द्वारा (उपद्रुतः) पीड़ित होने पर भी (महामनाः) उत्कृष्ट धैर्य के धारक (यः) जो पार्श्वनाथ भगवान् (योगतः) शुक्लध्यान रूप योग से (न चचाल) विचलित नहीं हुए थे।

tamala-nilaih sadhanustadid –gunaih,
prakirna-bhima-shani-vayu-vrishtibhih.
balahakair vairi-vashairupadruto,
maha-mana yo na cacala-yogatah. (131)

tamal nilaih – blue hue like that of a *tamala* (palm) tree, *sadhanu* – rainbow with, *tadid gunaih* – strings of lightning,

prakirna – spreading, *bhima shani* – terrible hailstorm, *vayu* – high winds, *vrishtibhih* – and heavy rain, *balahkaih* – through clouds, *vairi vashaih* – controlled by the enemy, *upadrutah* – even on being badly tortured by, *maha mana* – highly serene, *yah* – who, *na* – not, *cacala* – was distracted, *yogatah* – from *shukla-dhyanic* meditation.

Lord Parshva Nath Jinendra, during the stage of his sagehood, was once in deep meditation in a hermitage near Ahikshetra. Kamath, who bore enmity towards Shri Parshva Nath from his previous birth, and was now a *jyotishka deva* of the name of Kalsanvar, while on his way, seeing Shri Parshva Nath in deep meditation, recollected his old animosity and in a spirit of revenge, decided to foil it. By his astral power, he created extremely wild, stormy and devastating weather with heavy showers and hail, with lightning flashing all round. But Shri Parshva Nath, even with this astrally created disturbance by Kamath, was not distracted a bit in his meditation. Here in this shloka, Acharya Samantabhadra, describes this incident.

Despite being beset by a stormy and devasting weather, astrally created by Kamath, with sky covered with heavy clouds of deep dark hue like that of a *tamal* tree, rain and lightning and hail all round, O highly serene Shri Parshva Nath Jinendra, Thou were not distracted a bit in Thy deep intense meditation.

बृहत्फणा-मण्डल-मण्डपेन यं,
स्फुरत्तडित्पिङ्ग-रुचोप-सर्गिणम् ।
जुगूह नागो धरणो धराधरं,
विराग-संध्या-तडि-दम्बुदो यथा ॥ (132)

अन्वयार्थ: (उपसर्गिणं) उपसर्ग से युक्त (यं) जिन पार्श्वनाथ भगवान् को (धरणो नागः) धरणेन्द्र नामक नागकुमार देव ने (स्फुरत्तडित्पिङ्गरूचा) चमकती हुई बिजली के समान पीली कान्ति से युक्त (बृहत्फणामण्डलमण्डपेन) बहुत भारी फणामण्डल रूपी मण्डप के द्वारा

(तथा) उस तरह (जुगूह) वेष्टित कर लिया था (यथा) जिस तरह कि (विरागसंध्यातडिदम्बुदः) काली संध्या के समय बिजली से युक्त मेघ (धराधरं) पर्वत को वेष्टित कर लेता है।

brihatphana-mandala-mandapena yam,
sphurattaditpinga-rucopa-sarginam.
juguha nago dharano dharadharam,
viraga-sandhya-tadi-dambudo yatha. (132)

brihat – huge, *phana mandala* – expanded hood, *mandapena* – to form a canopy, *yam* – which Lord Parshva Nath, *sphurat* – flashing, *tadit* – lightning, *pinga* – yellow, *ruca* – light, *upasarginam* – facing malevolent foiling of meditation, *juguha* – provided protection by covering, *nagah* – in form of a serpent, *dharno* – god by the name of Dharnendra, *dharadharam* – envelop a mountain, *viraga* – dark, *sandhya* – evening, *tadit* – with lightning, *ambudah* – clouds, *yatha* – in the same way as.

Shri Parshva Nath administered *Namokar mantra* to the pair of dying serpents with the result that the male serpent was incarnated as god Dharnendra and his spouse, goddess Padmavati. Kamath malevolently created a fierce storm to foil the meditation of Shri Parshva Nath. It was god Dharnendra who at that moment in the form of a serpent prince, expanded his huge hood, glowing with yellow lights, to provide a canopy for protection over the head of the meditating Shri Parshva Nath Jinendra.

Describing the above incident Acharya Samantabhadra in this shloka says that, the serpent god Dharnendra, forming a canopy to cover the head of Shri Parshva Nath Jinendra with his huge expanded hood with glowing yellow lights, looked as if a cloud with flashes of lightning had engulfed the top of some mountain in a dark evening.

स्व-योग-निस्त्रिंश-निशात-धारया,
निशात्य यो दुर्जय-मोह-विद्विषम्।

अवा-पदा-र्हन्त्य-मचिन्त्य-मद्भुतं,
त्रिलोक-पूजाति-शयास्पदं पदम् ॥ (133)

अन्वयार्थः (यः) जिन्होंने (स्वयोगनिस्त्रिंशनिशातधारया) अपने शुक्लध्यान रूप खड्ग की तीक्ष्ण धारा के द्वारा (दुर्जयमोहविद्विषम्) मोहरूपी दुर्जय शत्रु को (निशात्य) नष्ट कर (अचिन्त्यं) अचिन्तनीय, (अद्भुतं) आश्चर्यकारक गुणों से युक्त, (त्रिलोकपूजातिशयास्पदं) त्रिलोक की पूजा के अतिशय के स्थान (आर्हन्त्यं पद्म) अर्हत् पद को (अवापत्) प्राप्त किया था।

sva-yoga-nistrinsha-nishata-dharaya,
nishatya yo durjaya-moha-vidvisham.
ava-padar-hantya-macintya-madbhutam,
triloka-pujati-shayaspadam padam. (133)

svayoga-nistrinsha-nishata-dharaya – by use of the sharp edge of the sword of Thine *shukladhyanic* meditation, *nishatya* – annihilated, *yah* – who, *durjaya* – invincible, *moha* – delusion, *vidvisham* – enemy in the form of, *avapat* – attained, *arhantyam* – state of *arahanta*-hood, *acintyam* – incomprehensible, *adbhutam* – infinitely virtuous, *triloka* – in all the three worlds, *puja* – venerated, *atishayah* – the most divine, *aspadam* – place, *padam* – stage of.

While Kamath was busy trying to foil the meditation, Shri Parshva Nath Jinendra was absolutely engrossed in deep meditation rising to the high stage of becoming a buddha. Describing the phenomenon, Acharya Samantabhadra, in this shloka states:

While Kamath miserably failed, O Lord Parshva Nath Jinendra, with the sharp edge of the sword of Thy *shukla-dhyanic* meditation, Thou annihilated the invincible enemy, delusion and attachment, and attained the incomprehensible

infinitely virtuous, divine and most venerated stage of *arahanta*-hood in all the three worlds.

यमीश्वरं वीक्ष्य विधूत-कल्मषं,
तपोधनास्तेऽपि तथा बुभूषवः ।
वनौकसः स्व-श्रम-बन्ध्य-बुद्धयः,
शमोपदेशं शरणं प्रपेदिरे ॥ (134)

अन्वयार्थ: (यं) जिन पार्श्वनाथ भगवान् को (ईश्वरं) समस्त लोक के ईश्वर तथा (विधूतकल्मषं) घातिचतुष्क रूप पाप से रहित (वीक्ष्य) देखकर तथा (बुभूषवः) उन्हीं के समान होने के इच्छुक (वनौकसः) वनवासी (ते तपोधनाः अपि) वे तपस्वी भी (स्वश्रम-बन्ध्यबुद्धयः) अपने प्रयास में निष्फल बुद्धि होते हुए (शमोपदेशं) मोक्षमार्ग अथवा शांति का उपदेश देने वाले भगवान् पार्श्वनाथ की (शरणं प्रपेदिरे) शरण को प्राप्त हुए थे।

yamishvaram vikshya vidhuta-kalmasham,
tapodhanastepi tatha bubhushavah.
vanaukasah sva-shrama bandhya-buddhayah,
shamopadesham sharanam prapedire. (134)

yam – which Shri Parshva Nath Jinendra, *ishvaram* – most divine in all the world, *vikshya* – finding Thee, *vidhuta* – devoid of, *kalmasham* – the four destructive evil *karmas*, *tapodhanah* – all sages, *te* – those, *api* – also, *tatha* – like Thee, *bubhushavah* – desirous of becoming, *vanaukasah* – living in various hermitages, *sva-shrama* – own efforts, *bandhya* – failing, *buddhayah* – wisdom, *shamopadesham* – preacher of the ways of salvation and bliss, O Shri Parshva Nath Jinendra, *sharanam* – refuge in Thee, *prapedire* – sought.

Finding Thee, O Lord Shri Parshva Nath Jinendra, become the most divine in the world and fully redeemed of the four types of evil *karmas* in such a short time, all those sages living in various hermitages, and desirous of becoming similar to

Thee, utterly failing in their attempts, gave up and finally sought refuge in Thee, the true teacher of the path of salvation and real bliss.

स सत्य-विद्या-तपसां प्रणायकः,
समग्रधी-रुग्र-कुलाम्बरांशुमान्।
मया सदा पार्श्व-जिनः प्रणम्यते,
विलीन-मिथ्या-पथ-दृष्टि-विभ्रमः ॥ (135)

अन्वयार्थः (सत्यविद्यातपसां) जो सत्य विद्याओं तथा तपस्याओं के (प्रणायक) प्रणेता थे, (समग्रधीः) जो पूर्ण केवलज्ञान के धारक थे (उग्रकुलाम्बरांशुमान्) जो उग्र वशंरूपी कुल के चन्द्रमा थे और (विलीनमिथ्यापथदृष्टिविभ्रमः) जिन्होंने मिथ्यामार्ग सम्बन्धी कुदृष्टियों से उत्पन्न विभ्रमों को नष्ट कर दिया था (सः) वे (पार्श्वजिनः) पार्श्वनाथ जिनेन्द्र (मया) मुझ समन्तभद्र के द्वारा (सदा) हमेशा (प्रणम्यते) प्रणत किये जाते हैं – मैं उन्हें प्रणाम करता हूँ।

sa satya-vidya-tapasam pranayakah,
samagradhi – rugra-kulambaranshuman.
maya sada parshva-jinah pranamyate,
vilina-mithya-patha drishti-vibhramah. (135)

sa – that, Shri Parshva Nath Jinendra, *satya vidya* – true sciences, *tapasam* – meditation, *pranayakah* – author or propounder of, *samagradhih* – possessing complete *keval-jynanic* knowledge, or omniscient, *ugra-kulambah* – Ugra dynasty, *anshuman* – moon of, *maya* – by me, Samantabhadra, *sada* – always, *parshva jinah* – Shri Parshva Nath Jinendra, *pranamyate* – would be respectfully worshipped, *vilina* – destroyed or removed, *mithya patha* – false or misbeliefs, *drishti-vibhramah* – delusion or distorted vision.

Shri Parshva Nath Jinendra propounded true sciences and meditations. He possessed *keval–jnanic* knowledge or omniscience. He was the moon of Ugra dynasty. He destroyed

all delusion which result from misbelief. Here in this shloka, Acharya Samantabhadra prays that as he is also desirous of attaining moksha, he would always ardently worship Shri Parshva Nath Jinendra.

24

Shri Vira Jina Stavanam

स्कन्धक छन्दः अथवा आर्यागीति छन्दः

कीर्त्या भुवि भासि तया,
वीर! त्वं गुण-समुच्छ्रया भासितया,
भासोडु-सभासितया,
सोम इव व्योम्नि कुन्द-शोभासितया ॥ (136)

अन्वयार्थः (हे वीर) हे वर्धमान जिनेन्द्र! (त्वं) आप (भुवि) पृथिवी पर (गुणसमुच्छ्रया) आत्मा और शरीर सम्बन्धी गुणों से उत्पन्न (भासितया) सुशोभित अथवा उज्जवल (तया) उस (कीर्त्या) ख्याति से (उडुसभासितया) नक्षत्रों की सभा में आसित-स्थित एवं (कुन्द-शोभासितया) कुन्दकुसुम की शोभा के समान सफेद (भासा) कान्ति से (व्योम्नि) आकाश में (सोम इव) चन्द्रमा के समान (भासि) सुशोभित होते हैं।

kirtya bhuvi bhasi taya,
vira! tvam guna-samucchrya bhasitaya,
bhasoddu-sabhasitaya
soma iva vyomni kunda-shobhasitaya. (136)

kirtya – good reputation, *bhuvi* – on this earth, *bhasi* – graced, - *taya* – that, *vira* – O Shri Vira Jinendra, *guna-samucchrya* – born out of divine qualities of body and soul, *bhasitaya* –

were adorned with, *bhasa* – magnificient splendor or lustre, *uddusabha-asitaya* – situated in the assembly of stars, *soma* – moon, *iva* – like, *vyomni* – in the sky, *kunda-shobhasitaya* – delicate whiteness like that of a magnificient kunda flower.

Shri Vardhaman Jinendra had the raj-lakshmi of the riches of the Self, so he is called Shri Vira Jineshvara. His soul was endowed with the divine virtues of the right perception, right knowledge and the right conduct; his physique was blessed with extreme beauty. On account of this, his reputation had spread all over the world. In this shloka Acharya Samantabhadra describes the magnificence of the reputation of Shri Vardhaman Jinendra.

O Lord Shri Vira Jinendra, Thou, with the magnificient reputation of having divine qualities of body and soul, had graced this earth in the same way as the moon with its kunda flower–like whiteness graces the sky.

तव जिन! शासन-विभवो,
जयति कला-वपि गुणानु-शासन-विभवः ।
दोष-कशासन-विभवः,
स्तुवन्ति चैनं प्रभा-कृशासन-विभवः ॥ (137)

अन्वयार्थ: (हे जिन) हे वीर जिनेन्द्र! (गुणानुशासनविभवः) भव्य जीवों के भव को नष्ट करने वाला (तव) आपके (शासनविभवः) प्रवचन का यथावस्थित समस्त पदार्थों के प्रतिपादन रूप सामर्थ्य (कलावपि) कलिकाल में भी (जयति) जयवन्त है - सर्वोत्कृष्ट रूप से वर्तमान है (च) और (प्रभाकृशासनविभवः) प्रभा-ज्ञानादितेज से लोक के तथाकथित हरि हरादि स्वामियों को कृश-महत्वहीन करने वाले (दोषकशासनविभवः) दोष रूप चाबुकों के निराकरण करने में समर्थ गणधरादि देव (एनं) आपके इस शासन विभव की - प्रवचन सामर्थ्य की (स्तुवन्ति) स्तुति करते हैं।

tava jina! shasan-vibhavo,
jayati kala-vapi gunanu-shasana-vibhavah.

dosha-kashasana-vibhavah,
stuvanti cainam prabha-krishasana-vibhavah. (137)

tava – Thy, *jina* – O Vira Jinendra, *shasan vibhavah* – the capability of discourse or teachings to illustrate the very nature of all the substances, *jayati* – are still valid and extremely meaningful, *kala vapi* – even in this period of *kalikal* also, *gunanu* – noble beings, *shasana vibhavah* – to destroy the worldly ailments of, *dosha-kashasana vibhavah* – *ganadharas* and the like sages capable of nullifying the whipping might of evils of ignorance, *stuvanti* – constantly eulogise Thee, *ca* – and, *enam* – this capability of Thy discourse or teachings, *prabha krishasan vibhavah* – by sheer brilliance of their vast knowledge, have wiped out the importance of Hari, Har and the like deities, the so-called masters of the world.

O Shri Vira Jinendra, Thy precepts which had destroyed the ailments of noble beings and had the enhanced ability for describing the true nature of all substances, are still valid and meaningful even in this period of *kalikal*. The sublimity of those precepts is eulogised by those *ganadharas* and gods, who by the sheer brilliance of their vast knowledge, are capable of wiping out the influence of Hari, Har and other deities, who are mistakenly thought to be masters of the world. Thy precepts within them carry that powerful truth which can expose ignorance and nullify delusions.

अनवद्यः स्याद्वादस्,
तव दृष्टेष्टाऽविरोधतः स्याद्वादः ।
इतरो न स्याद्वादः,
स द्वितय-विराधान् मुनीश्वराऽस्याद्वादः ॥ (138)

अन्वयार्थः (हे मुनीश्वर) हे मुनियों के ईश्वर! (स्याद्वादः) 'स्यात्' इस कथञ्चित् अर्थ के वाचक शब्द से सहित (तव) आपका (स्याद्वादः) स्यात् अस्ति इत्यादि अनेकान्त रूप कथन (दृष्टेष्टाऽविरोधतः) प्रत्यक्ष तथा

आगम आदि प्रमाणों से विरोध न होने के कारण (अनवद्यः) निर्दोष है। इसके विपरीत (अस्याद्वादः) 'स्यात्' इस शब्द से रहित (इतरः) अन्य जो (वादः) एकान्त रूप कथन है (सः) वह (द्वितयविरोधात्) दृष्ट और इष्ट-प्रत्यक्ष तथा आगम आदि प्रमाणों से विरोध होने के कारण (अनवद्यः) निर्दोष (न) नहीं है।

anavadyah syadvadas,
tava dristeshtavirodhatah syadvadah.
itaro na syadvadah,
sa dvitaya-virodhanmunishvara-asyadvadah. (138)

anvadyah – faultless, *syadvadah* – equipped with the word *syat* meaning, in certain context, *tava* – Thy concept of *syadvada*, *drishteshta-avirodhatah* – there being no difference between the evident and inferred proof, *syadvadah* – anekantic statements indicating "in certain context", *itarah* – the others, *na* – not, *syat* – is, *vadah* – which is the ekantic statement, *sa* – that, *dvitaya–virodhat* – there being contradiction between the evident and the inferred proofs, *munishvarah* – O the master of *ganadharas* and the like sages, *asyadvadah* – without the word *syat* meaning, "in a certain context".

O, the master of *ganadharas* and the like sages, Shri Vira Jinendra, Thy anekantic concept of *syadvada*, based on the word *syat*, meaning "in a certain context", being free of the conflict between the evident and the inferred proofs (required for accountability) is faultless and acceptable to all. Contrary to this, the precept of ekantavada, which is devoid of the truth of *syat*, is full of contradictions between the evident and the inferred proofs, it is riddled with faults, hence unacceptable.

त्व-मसि सुरासुर-महितो,
ग्रन्थिक-सत्त्वाशय-प्रणामाऽमहितः ।
लोक-त्रय-परम-हितो,
ऽनावरण-ज्योति-रुज्जवलद्-धाम-हितः ॥ (139)

अन्वयार्थः हे भगवन्! (त्वम्) आप (सुरासुरमहितः) सुरो तथा असुरों से पूजित हैं, किन्तु (ग्रन्थिकसत्त्वाशयप्रणमाऽमहितः) मिथ्यादृष्टि प्रणियों के अभक्त हृदय से प्राप्त होने वाले प्रणाम से पूजित नहीं है, आप (लोकत्रयपरमहितः) तीनों लोकों के परम हितकारी हैं और (अनावरण-ज्योतिरुज्जवलद्धामहितः) केवलज्ञान से प्रकाशमान मुक्ति रूप स्थान को प्राप्त हैं।

tva-masi surasura-mahito,
granthika-satvashaya-pranam-amahitah,
loka-traya-parama-hito,
anavarana-jyoti-rujjvalad-dhama-hitah. (139)

tvam – Thou, *asi* – art, *surasura* – gods and demons alike, *mahitah* – worshipped by *granthika-sattva* – mis-concieved, *avashaya* – non-devotees, *pranama-mahitah* – not revered by, *loka-traya* – of the three worlds, *parama-hitah* – art the greatest of well wishers of all beings, *anavarana* – devoid of all cover of *karmic* dust, *jyotirujjvalat* – illumined by the light of *keval jnana*, *dhama* – abode of moksha or salvation, *hitah* – attained.

O Shri Vira Jinendra, Thou art worshipped by gods and demons alike, but you are not revered by the impure and the misguided. Thou art the greatest well wisher of all beings in the three worlds and hath attained moksha, illumined by the light of *keval jnana*.

सभ्याना-मभि-रुचितं,
दधासि गुण-भूषणं श्रिया चारु-चितम्।
मग्नं स्वस्यां रुचि तं,
जयसि च मृगलाञ्छनं स्वकान्त्या रुचितम्॥ (140)

अन्वयार्थः हे भगवन्! आप (सभ्यानां) समवशरण सभा में स्थित भव्य जीवों के (अभिरुचितं) रुचिकर, तथा (श्रिया) अष्ट प्रातिहार्य रूप लक्ष्मी

से (चारुचितं) सुन्दरतापूर्वक व्याप्त (गुणभूषणं) गुणों के भूषण को अथवा गुणरूप आभूषण को (दधासि) धारण करते हैं (च) और (स्वकान्तया) अपनी कान्ति के द्वारा (स्वस्यां रुचि) स्वकीय कान्ति में (मग्नं) निमग्न (रुचितं) सुन्दर (तं मृगलाञ्छनं) उस चन्द्रमा को (जयसि) जीतते हैं।

sabhyana-mabhi-rucitam,
dadhasi guna-bhushanam shriya caru-cittam,
magnam svasyam rucitam,
jayasi ca mrigalanchanam svakantya rucitam. (140)

sabhyanam – assembled in Thy *samavasharan, abhirucitam* – admired by, *dadhasi* – weareth, *guna-bhushanam* – ornaments of all pervading virtues of detachment and the like, *shriya* – fortified by the splendor of eight *pratiharyas, caru-cittam* – the most bewitching and beautiful, *magnum* – always absorbed in, *svasyam* – its own, *ruci* – glory, *tam* – that, *jayasi* – surpasseth or wins over, *ca* – and, *mrigalanchanam* – bewitching moon, *svakantya* – in Thy physical excellence, *rucitam* – beautiful.

O Shri Vira Jinendra, the all pervading virtue of detachment fortified by the splendor of eight *pratiharyas* was the greatest of your endowments, it was greatly admired by all those who assembled in Thy *samavasharan.* In physical excellence too, Thou surpasseth the beauty and brilliance of the moon.

त्वं जिन! गत-मद-मायस्,
तव भावानां मुमुक्षु-कामद! मायः।
श्रेयान् श्रीमद-मायस्,
त्वया समादेशि स प्रयामदमाऽयः ॥ (141)

अन्वयार्थः (मुमुक्षुकामद) मोक्षाभिलाषी जीवों के मनोरथ को देने वाले (जिन) हे वीर जिनेन्द्र! (त्वं) आप (गतमदमायः) गर्व और माया से रहित हैं तथा (तव) आपका (भावानां) जीवादि पदार्थ विषयक (मायः)

केवलज्ञान अथवा आगम रूप प्रमाण (श्रेयान्) अत्यन्त श्रेष्ठ अथवा प्रशंसनीय है। हे भगवन्! (त्वया) आपने (श्रीमदमाय:) लक्ष्मी के मद को नष्ट करने वाला अथवा स्वर्ग और मोक्ष को प्राप्त करने वाली श्री लक्ष्मी से युक्त और माया से रहित (स प्रयामदमाय:) श्रेष्ट एवं प्रशस्त इन्द्रिय विजय का (समादेशि) उपदेश किया है।

tvam jina! gata-mada-mayas,
tava bhavanam mumukshu kamad mayah.
shreyan shrimada-mayas,
tvaya samadeshi sa prayamadamayah. (141)

tvam – Thou, *jina* – O Shri Vira Jinendra, *gata* – devoid of, *mada* – pride, *mayah* – illusion, *tava* – Thy or Thine, *bhavanam* – Thy *keval jnanic* knowledge of all living and non-living beings, *mumukshu* – people desirous of attaining moksha, *kamada* – fulfiller of cherished desires, *mayah* – based on *keval jnanic* knowledge proved by principles laid in the scriptures, *shreyan* – extremely superb and admirable, *shrimadamayah* – destroyer of the pride of riches and illusion, most sublime and leads to heaven and moksha, *tvaya* – Thy or Thee, *samadeshi* – hath preached, *sa* – that, *prayamadamayah* – complete control over senses.

O Shri Vira Jinendra, the fulfiller of the cherished desires of all those who desire to attain moksha, Thou art free of pride and self-delusion and Thy *keval-jnanic* knowledge pertaining to all living and non-living beings, is superb in its everlasting truth. O Lord, Thou hath truthfully preached that the control of senses annihilates the pride of riches and illusion and leads one to heaven and moksha.

गिरि-भित्त्य-वदान-वतः,
श्रीमत इव दन्तिनः स्रवद्-दानवतः ।
तव शम-वादान-वतो,
गत-मूर्जित-मपगत-प्रमादानवतः ॥ (142)

अन्वयार्थ: हे भगवन्! (गिरिभित्त्यवदानवतः) जिस प्रकार पहाड़ की कटनीयों में पराक्रम से युक्त अर्थात् उनका विदारण करने वाले (श्रीमतः) उत्तम जाति विशिष्ट तथा (स्रवद्दानवतः दन्तिनः इव) झरते हुए मद से सहित हाथी का (ऊर्जितं) बलशाली अर्थात् रूकावट से रहित (गतं) गमन होता है उसी तरह (शमवादान् अवतः) दोषों के उपशमन का उपदेश देने वाले शास्त्रों के रक्षक तथा (अपगतप्रमादानवतः) अभयदान से युक्त (तव) आपका (गतं) उत्कृष्ट गमन-विहार हुआ था।

giri-bhittya-vadana-vatah,
shrimata iva dantinah stravad-danavatah.
tava shama-vadana vato,
gata-murjita-mapagata-pramadanavatah. (142)

giri-bhitta-vadana-vatah – as by its sheer physical force is able to destroy the wall of boulders in a mountain valley, *shrimata* – huge, majestic and of fine breed, *iva* – like, *dantinah* – elephant, *stravad-danavatah* – intoxicated by ichor dripping down its temples, *tava* – Thine, *shamavadan-avatah* – defending scriptures, preaching abatement of evils, *gatam* – roams fearlessly without caring for any impediments, *arjitam* – brave and powerful, *apagata-pramadanvatah* – bestowing boon of guaranteed protection, *gatam* – in the same way Thy excursions around the country.

In this shloka Acharya Samantabhadra states that the excursions (*vihar*) undertaken by Shri Vira Jinendra were like the roaming of a fearless, determined and majestic elephant.

As an extremely strong and majestic elephant of a fine breed, intoxicated by ichor dripping down its temples, roams fearlessly in the mountain-valleys, destroying all obstructions falling in its way, similarly Thee, O Shri Vira Jinendra, quelled all adverse criticism and silenced those who contended with Thee in arguments when you went on your wanderings (*vihar*) around the country. With Thy divine supreme knowledge and teachings Thou hath bestowed the boon of a guarantee

protection to all who had come to seek redemption in Thee.

बहु-गुण-सम्पद-सकलं,
पर-मत-मपि मधुर-वचन-विन्यास-कलम्।
नय-भक्त्य-वतं सकलं,
तव देव! मतं समन्तभद्रं सकलम् ॥ (143)

अन्वयार्थ: (हे देव) हे वीर जिनदेव! (परमतं) अन्य एकान्त वादियों का शासन (मधुरवचनविन्यासकलम् अपि) कर्णप्रिय वचनों के विन्यास से मनोज्ञ होता हुआ भी (बहुगुणसम्पदसकलं) अत्याधिक गुण रूप सम्पत्ति से विकल है परन्तु (तव) आपका (मतं) शासन (नयभक्त्यवतं सकलं) नैगमादि नयों से उत्पन्न स्यात् अस्ति इत्यादि भङ्ग रूप आभूषणों से मनोज्ञ है अथवा नयों की उपासना रूप कर्णाभरण को देने वाला है (समन्तभद्रं) सब ओर से कल्याणकारक है और (सकलं) पूर्ण है।

bahu-guna-sampada-sakalam,
para-mata-mapi madhura-vachana-vinyasa-kalam.
naya-bhaktya-vatam sakalam,
tava deva! matam samantabhadram sakalam. (143)

bahu-guna – manifold virtues of stating the real truth, *sampat askalam* – lacks in beauty and wealth, *para matam* – precepts preached by others, i.e. ekantavadies, *api* – even though, *madhura* – attractive and pleasing to the ears, *vachana* – sweet sounding statements, *vinyasakalam* – artfully structured by or artfully made up of, *naya* – doctrine or principle of *syadvada* (qualified assertion), *bhaktya-vatam* – like a devotional eulogy or an ornament to, *sakalam* – all round beautiful, *tava* – Thy, *deva* – O Shri Vira Jinendra, *matam* – precept, *samantabhadram* – well meaning in every way, *sakalam* – complete.

Here in this shloka, Acharya Samantabhadra, compares the anekantic precepts of Shri Vira Jinendra and the ekantic principles of Kapila, Sugata, etc. and states:

O Shri Vira Jinendra, the concepts of ekantavadies, though seemingly attractive and artfully made up of sweet sounding words, lack the richness and virtue of stating the manifold truth as enshrined in Thy precepts. Thy precepts of *syadvada* are judicious, based on the principle of *syat asti* (in a certain context). *Syadvada*, divisible into seven forms is a fully complete system of thought, and *samantabhadra*; beneficial and well- meaning for all in every way.

Thus ends the *Svayambhu Stotra*, as composed by Acharya Shri Samantabhadra Svami.